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THE

MISSIONARY HERALD.

VOL. XCI. — FEBRUARY, 1895. — No. II.

THE financial situation for December, and the four months of our fiscal year, as compared with the previous year, is simply told: —

	December.
Decrease in regular donations	$2,035.59
Increase in special donations	3,580.85
Decrease for the debt	6,569.55
Decrease in legacies	1,034.65
Decrease from all sources	3,070.24

	4 mos.
Decrease in regular donations	$6,331.10
Decrease in special donations	938.60
Decrease for the debt	25,284.87
Increase in legacies	24,453.43
Decrease from all sources	8,601.14

Decrease! It is a painful reflection whether we speak for the churches, or our missions, or ourselves at the missionary rooms. The real situation is indicated by the gifts from the living. We cannot interpret the solicitude on the mission field. There is a grand opportunity for the churches, upon whom under God we rely for the maintenance of the work. May we not expect that with the new year we shall witness a revival in giving, which shall provide generously for the care of those whom we have sent to the field with our pledges of support, as well as for those who are ready to go? Such a revival will give vast impulse to our work at home and abroad. As yet the gifts from the churches are not reassuring. Are these churches and their pastors seriously pondering the facts and appeals which have been presented? Are they making deliberate and careful preparation for an unusual effort to meet the call which God in his providence is setting before them? Such is our hope, and we look for large results within the next few months.

THE calls for the American Board Almanac for 1895 show a decided increase over previous years, and indicate the value which is put upon it. It is pleasant to notice the interest taken in it by the young as well as the old. From one rural town of New York two boys send between six and seven dollars as the proceeds of the sales of the Almanac which they have made. Have you secured your copy?

HAS any church a communion service, no longer in use, which it can give to a missionary church in Turkey that is without any utensils for the proper observance of the Lord's Supper? Such a gift would be highly appreciated, and by more than one church.

The paper on "The Variety, Extent, and Unity of our Organized Congregational Work," prepared by the officers of our various Benevolent Societies, which is reprinted in the magazines of the several societies for this month, as in our own, can also be had in leaflet form, in such quantities as may be desired, on application to Mr. Charles E. Swett, No. 1 Somerset Street, Boston.

The Condensed Sketch of the Japan Mission, the first edition of which was issued some eight years ago, though revised twice or three times, has recently been both out of print and out of date. Its author, Rev. J. H. Pettee, has entirely rewritten and enlarged the sketch, and it is now ready for distribution. Its cost to the Board is about two cents a copy. It is a succinct and admirable account of what both the young and the old in our churches need to know of Japan in its relation to missionary enterprises.

After their forty years of service in China, Rev. Dr. and Mrs. Henry Blodget have returned to this country, having left Peking in November last. In response to our request Dr. Blodget has prepared an article, which will be found on another page, giving some facts in regard to the present state of affairs in China, as well as expressing his convictions as to what will be the outcome of the conflict. It is gratifying to note that this experienced missionary, who knows so much of the Chinese, can say as he does in a note which accompanies the article, "I expect that the missionary work will go on with constantly increasing power, both during the war and after its cessation."

The Rev. Robert Chambers, of Bardezag, notwithstanding the urgent need of new buildings, gives a most encouraging account of the High School at that place, which has now 104 boarders and 27 day pupils, many applicants having been refused for lack of room. The grade of the school has been advanced by a whole year, and the amount collected for board and tuition for the first term was larger than ever before, amounting to 450 liras. But Mr. Chambers writes that the authorized appeal which was made in the *Missionary Herald* for September last, page 360, has brought no response whatever, and that the need of the institution for buildings that are safe and healthful is very great. He speaks of his own house, in which twenty-five pupils are quartered, as, since the earthquake, "in more imminent danger of falling than ever, so that we have to prop it up with posts." While hundreds of thousands of dollars are being given in the United States for Christian education, cannot two or three thousand be provided for this needy institution?

It is reassuring to know that on the fourteenth of December an Imperial Edict issued at Peking commanded the police to give special attention to the protection of chapels and houses of foreign residents, as well as to the various Legations, and to immediately arrest any person creating a disturbance at such places.

In speaking of the terror in which Hindu women stand because of persecution from men, Miss Swift, of Madura, writes: "I wonder how many of our professing Christian women in America would attend a cottage meeting or a church service if they were perfectly sure of a merciless beating and a thousand petty persecutions from the men in whose power they live."

JUST as the pages of our last number of the *Missionary Herald* were made up a message was received announcing the death of Mrs. Helen S. (Bush) Olds, wife of the Rev. Otis C. Olds, of Parral, Mexico. Mrs. Olds had been in the mission field a little less than three years, but had given promise of great efficiency. At the time of her entering the missionary work she was spoken of as unusually attractive in person, and active in mind. Naturally of robust health, she was seized by that dread disease, diphtheria, and her valuable life was suddenly ended at Parral on December 6. She was born at Galva, Ill., March 2, 1869, and pursued her studies in the Whitewater State Normal School, the Iowa Academy, and afterward at Iowa College, Grinnell. One of her classmates testifies that while in college she was specially admired and beloved and was recognized by all as a consistent Christian disciple. Another friend speaks of her as possessed of a "sweet, refined, and genuine Christian character." Evidently she had much tact and power to win friends, and was held in high esteem by her missionary associates, who greatly deplore her loss. The sympathies of a host of friends are extended to Mr. Olds, who is now left with an infant daughter.

WRITING from Constantinople under date of November 19, Rev. Dr. Elias Riggs says: "To-day is the eighty-fourth anniversary of my birthday, and I have entered upon the sixty-third year of my missionary life, having sailed from Boston for Greece in October, 1832." This venerable and beloved missionary is still engaged, heart and soul, in the work to which he gave himself more than threescore years ago, and he writes in a clear, strong hand: "I have had my trials, but I can say that divine goodness and mercy have followed me all the days of my life hitherto, and I am sure will follow me through the remainder of my days."

"TELL them to search the housetop." So writes a good lady in sending $20 to the Board's Treasury, the avails of her search among the old books and magazines of her attic that she might find something to dispose of for foreign missions. Surely that was a successful search, and no wonder the good friend thinks that others might find something at the housetop to aid the cause. And she adds, "It is the fashion among some to despise 'New England economy'; it is almost as reprehensible as that tiresome 'New England conscience' that they worry over. In these times both may be found serviceable and not altogether antiquated."

IN the effort to try to secure gifts for the debt of the Board from those who are not accustomed to contribute, a Connecticut pastor devised the plan of asking, from old and young, gifts "in kind." So on a certain evening the people came bringing potatoes, turnips, carrots, pumpkins, nuts, beans, apples, etc., and some brought nickels and dimes. A family of Danes brought chestnuts. Some very poor people brought a few potatoes or a quart or two of beans. The articles were sold and brought a nice little sum which is to be additional to regular gifts. The people were delighted with the scheme, and proposed to have it repeated, and "many persons," says the pastor, "to whom foreign missions was a cold unrecognized term now claim kinship with it." A similar method might be tried elsewhere, but a wise pastor and earnest people will use some method, if not this, for aiding in this good work.

Mr. Chandler, of Madura, reports that the eight churches comprising the "East Church Union" of that city had received into fellowship during ten months of the last year 186 new members. This is a large and encouraging growth.

Dr. G. C. Raynolds, on returning to Van in Eastern Turkey, after his brief visit to the United States, writes that the condition of the work is quite cheering and indicates progress during his absence. "The friendly feeling that was so marked has continued and perhaps increased, and our Sabbath congregations are large and satisfactory." This is a specially gratifying statement in view of the general condition of affairs in that part of Turkey where there have been within the past few months so many disturbances and such a sense of insecurity.

"I love the work more and more, and it will not trouble me if I never see America again." So writes a missionary who has been in the field thirty-six years, upon his birthday, which he was celebrating, all by himself, in his tent several miles from his station, "trying," as he says, "to come very near God and secure his special blessing. His lovingkindnesses and tender mercies these many years have been both great and wonderful."

A touching letter comes from an invalid friend ninety-one years of age, confined to her room and often to her bed, in which she speaks of two things to be thankful for — "that I have my reason and a continued interest in mission work. I live only by the day, till I go to my happy home." And in a handwriting which indicates a great feebleness, she adds: "I give $5 for foreign mission work and daily prayers." What a priceless gift are these prayers!

Letters have been received from Captain Garland of the *Morning Star*, the last date being at Jaluij, September 29. The *Star* had visited Ruk, leaving Mr. and Mrs. Price and taking Miss Foss to Kusaie. There had been no fighting of late on Ruk. On touching at Ponape those who were on board were not permitted to communicate with any native. The mail for Henry Nanpei was left with the Governor, but the books could not be landed under any condition. The natives came out in their canoes but were ordered back, very much to their distress. This policy on the part of Spanish rulers is both cruel and foolish, for they ought to know that the Christian people on Ponape might be made their best subjects. When the *Star* was at Jaluij she had just entered upon her annual tour through the Marshall Islands, having on board Dr. and Mrs. Rife, Miss Hoppin and Miss Palmer. They report a very kind reception by the German Commissioner, a new man, who has his wife and three children with him. The Commissioner invited the whole party to lunch with him and a very pleasant time was enjoyed. Good reports were received from the churches on Ebon and Jaluij.

The dominance of the patriotic spirit in Japan is illustrated by a letter received by one of our missionaries from a student in a Christian school, under his care. This student says that while the principle of universal love inculcated by Christianity is all very good, the practical effect of such increased regard for the people as this principle would require would inevitably be a decreased regard for the Emperor, and therefore Christianity should be rejected. There are many

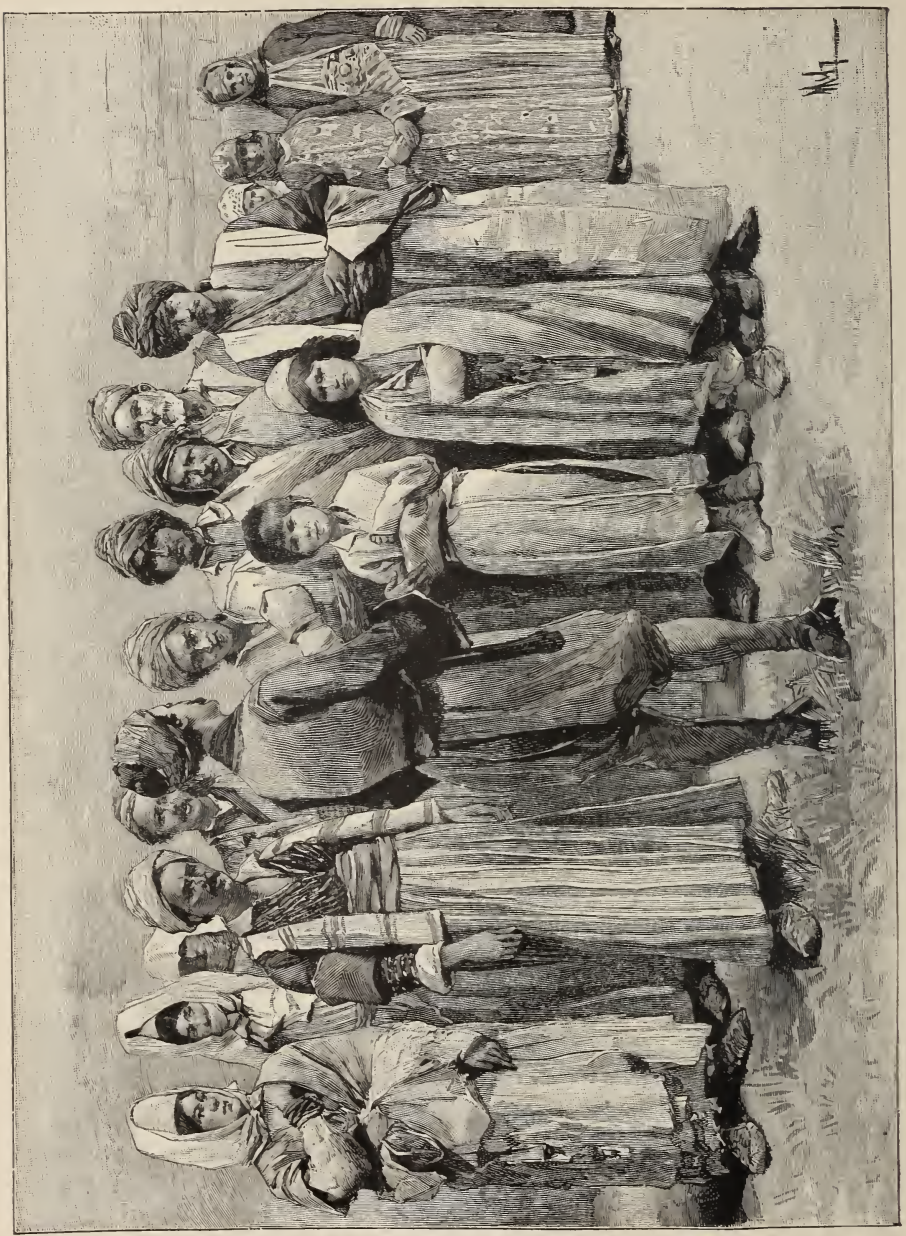
men in the United States, as well as in Japan, who confine their thoughts and efforts to narrower limits even than their own country, who do not see so clearly as this student did that such limitations are directly contrary to the gospel of Jesus Christ.

It is a pitiful tale that is told of the fraud, peculation, and treachery which have characterized Chinese officials in connection with the present war. The government has expended money enough to equip its troops with the best arms, but the officials have taken the money and have put into the hands of the soldiers arms that were worthless, thus placing the Chinese troops entirely at the mercy of the Japanese.

One of our most thoughtful missionaries in Japan writes as follows in regard to the present outlook for the progress of Christianity within the empire: "It is hard to foretell what the future has in store for us. Evidently the conversion of Japan is not to be in such ways as seemed probable a few years since. It seems very likely that our work may soon be much restricted; yet I believe that God's Kingdom is making progress. I have occasion to look over several books and magazines, and cannot help noticing the many references that show how Christian ideas are getting in among the people; not always recognized by them as being such, but nevertheless owing their origin to the Gospel of Jesus Christ. It may be that a sort of eclecticism is to be one stage of the religious development of Japan. It may not be the way we should have chosen; there are grave dangers connected with the mingling together of Christian, Buddhistic, and Shinto elements; but it may be that many will thus be led to a faith which, though imperfect, will yet be acceptable to the heavenly Father. Japan is now a nation seeking for a religion. All kinds of peculiar sects are springing up. Some of them show Christian influences. We may hope that the seed thus falling outside of the field in which it was expected by us to be sown and bear fruit will retain so much of its vitality as to bring forth that which is of like nature to itself."

Quite in keeping with the extraordinary reports that have been received as to the Orphan Asylum at Okayama, Japan, is a booklet just received, entitled "Mr. Ishii and His Orphanage." The work on this little book, of some fifty large pages, was done entirely by the orphans in the Asylum, and does vast credit to their skill and accuracy. The text, which is by Rev. James H. Pettee, of Okayama, describes the initiation of the work, the providential preparation of Mr. Ishii for the undertaking, and the remarkable success which has attended the enterprise. The book is adorned with several dozen photo-engravings, most of which are in the best style of the art. The story of Mr. Ishii and of his faith in God is deeply impressive. Altogether the book, both in matter and in form, is a remarkable production. It is not placed on sale in the market, but we are permitted to say that whoever sends one dollar for the benefit of the Asylum to Horace Pettee, Manchester, N. H., will receive a copy by mail. We would warn everyone, however, that, should he receive a copy and read it, he will be quite likely to send immediately thereafter more than one dollar as a further aid to this Asylum.

The cut below is said to be an excellent representation of a group of Armenians and Koords of the Van district in Eastern Turkey. The women on



KOORDS AND ARMENIANS OF THE VAN DISTRICT, EASTERN TURKEY.

the left are Koordish, and from the rural districts. The two women on the right are Armenians, and are in the costume of the cities. This cut well presents the class who have passed through such terrible experiences in Eastern Turkey within the past few months. As to these reports, all we can say is that they grow

darker and darker. The public press has given full accounts of what has been received, and we need repeat nothing here. The refusal of the Turkish authorities to allow Consul Jewett, who was designated by our Government for the task of making an independent investigation as to these reported atrocities, must be considered as a practical confession that it does not desire to have the affair thoroughly investigated by an independent and capable official. It is to be hoped that the commission appointed by Great Britain, France, and Russia to examine the whole case will do thorough work. The winter snows will doubtless cover up much that has been done, and the peril to which witnesses will be exposed who shall testify against the officials will be so great that the difficulty of learning the whole truth will be enormous. But the representatives of these Great Powers ought to be able to throw the shield of their protection around those from whom they seek evidence as to what has occurred. If ever the prayers of the Christian world were needed, it is now, that God may bring deliverance to those who are oppressed, and that in this critical hour in Turkey He would give direction and wisdom to those on whom rests the responsibility for securing good government in that empire.

Two quotations from high officials in the Roman Catholic Church, given by *The Church Missionary Intelligencer*, furnish an explanation of what is sometimes called the success of Roman Catholic missions. It is a kind of success which consists in large numbers rather than in elevation of character. It is comparatively easy to win the assent of men to any forms of religion, provided they are undisturbed in their sins or their prejudices. Here is what a Catholic bishop says in regard to the use of opium among their converts: "I can affirm that up to the present not a single case is in existence to prove the prejudice of opium to missionary operations. Nor have I ever heard that the other Catholic bishops, or even one of our numerous agents, have become anti-opiumists on the ground that those addicted to the use of the drug are thereby estranged from the Christian religion. This declaration may be subscribed to by all Catholic prelates and missionaries." And against that giant monster of caste, so radically opposed to Christ's teachings in reference to the brotherhood of man, and so contrary to all Christian teachings based upon the gospel, the secretary of the Roman Catholic mission says: "We tolerate caste, for we recognize in it a social bond, a mark of respectability and guarantee of reciprocal moral surveillance, a kind of mutual assistance. Caste meets the needs of the people." A church that tolerates caste in India, and finds in China no obstacle in the use of opium to its ingathering of converts, may count these converts by myriads, but they might as well have remained pagans in name as well as be so in fact.

Congress has just passed an appropriation for a United States consul at Erzroom and also at Harpoot in the Eastern Turkey Mission. This provision is made for the special protection of our missionaries and mission institutions. The incumbents of these offices have not yet been appointed. These places are not far from the scene of the recent outrages, which renders special protection imperative. It is hoped that the appointments will soon be made, and the two consuls be at their places in the spring or early summer.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1893–94.

MISSIONS.	When Begun.	Stations.	Out stations.	AMERICAN LABORERS.						NATIVE LABORERS.					Total American and Native.	PREACHING.				CHURCHES.			EDUCATION.									Native Contributions for all Purposes, in dollars.
				Ordained.	Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.		Places for stated Preaching.	Average Congregations	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession	Theological Schools.	Students.	College, High, and Boarding Schools.				Common Schools.		Others under Instruction.	Grand Total under Instruction.	
																								For Boys.	Pupils.	For Girls.	Pupils.	Number.	Pupils.			
East Central Africa	1883	1	..	3		1	4	1	9	..	..	2	..	2	11	1	....	....	....	..	....	..	..	..	..	..	..	..	....	..	....	....
Zulu	1835	10	25	9		1	11	9	31	2	18	52	132	204	235	123	7,450	1,808	7,283	18	1,664	199	1	15	1	47	2	193	40	1,994	74	2,323	2,015
West Central Africa	1880	4	2	7			6	5	18	..	5	8	7	20	38	15	1,125	255	250	3	76	29	.	..	2	44	1	20	6	277	..	341	22
European Turkey	1858	4	36	11			8	5	24	9	16	30	21	76	100	39	2,123	1,741	2,347	13	947	46	1	7	1	50	2	91	18	482	88	718	6,463
Western Turkey	1819	8	105	22		1	20	32	75	32	42	210	23	307	382	128	11,750	9,275	15,050	35	3,852	155	1	6	9	502	8	597	131	5,291	469	6,865	4,226
Central Turkey	1847	2	45	6		1	5	16	28	19	19	134	8	180	208	49	9,878	9,285	15,249	35	4,927	195	1	9	8	421	5	275	95	4,111	175	4,991	12,743
Eastern Turkey	1836	5	118	17		1	17	15	50	29	64	188	41	304	354	122	11,119	7,904	16,565	42	2,702	148	2	14	14	420	7	249	146	6,431	916	8,030	17,789
Marathi	1813	8	123	14			12	10	36	23	27	189	108	347	383	131	5,000	4,530	4,359	40	2,562	133	.	..	7	495	4	322	128	2,606	..	3,423	1,125
Madura	1834	12	278	13			12	8	33	20	152	313	57	542	575	278	8,471	5,600	15,000	37	4,109	325	1	22	7	901	5	361	177	5,621	..	6,905	6,629
Ceylon	1816	7	25	4			4	2	10	16	32	291	51	390	400	60	1,791	3,202	3,030	16	1,588	78	1	6	3	500	2	165	137	8,658	156	9,491	5,270
South China	1883	1	7	2			2	1	5	..	5	10	1	16	21	7	350	....	420	2	63	12	.	..	.	..	.	..	10	420	..	420	....
North China	1854	7	32	19	5	2	24	17	67	3	24	26	23	76	143	43	1,425	943	2,280	9	1,602	269	1	14	4	121	5	88	27	845	442	1,510	556
Foochow	1847	4	29	7	3		9	6	25	6	19	38	12	75	100	30	1,223	540	1,190	16	777	162	2	11	2	69	2	92	28	602	8	782	1,269
Shansi	1882	3	3	7	1		8	3	19	..	2	7	..	9	28	10	235	40	170	2	21	16	.	..	1	34	.	..	6	64	194	292	60
Japan	1869	12	170	25	1	1	27	31	85	42	52	..	58	152	237	182	6,373	5,235	30,000	70	11,079	670	1	65	4	560	11	690	3	90	..	1,405	23,204
Micronesia[5]	1852	3	39	7	..	.	6	11	24	28	29[4]	33	11	101	125	107	3,155	2,636	21,075	43	4,198	420	1	30	2	53	3	63	53	790	..	2,597	960
Mexico	1872	7	12	7	..	.	6	7	20	1	11	7	2	21	41	45	559	642	1,260	13	584	56	1	17	.	..	4	58	9	301	10	386	1,474
Spain[6]	1872	1	15	1	..	.	1	4	6	5	2	15	4	26	32	16	522	525	1,398	15	402	34	.	..	.	..	1	50	12	783	..	833	3,400
Austria	1872	1	43	2	..	.	2	..	4	6	7	..	9	22	26	43	1,602	150	2,203	12	718	108	1	4	.	..	1	80	..	....	..	84	1,940
Sandwich Islands	1872	..	..	1	..	.	1	..	2	..	..	..	..	..	2	..	....	....	....	..	....	..	1	10	.	..	.	..	..	....	..	10	....
Totals	..	100	1107	184[1]	13	6	185[2]	183[3]	571	241	508	1553	568	2870	3441	1429	74,151	54,311	139,129	421	41,871	3055	16	230	65	4217	63	3394	1026	39,366	2532	51,406	$89,145

[1] Of whom fifteen are also physicians.
[2] Of whom two are physicians.
[3] Of whom seven are physicians.
[4] Including Hawaiian missionaries.
[5] In part estimated.
[6] From statistics of preceding year.

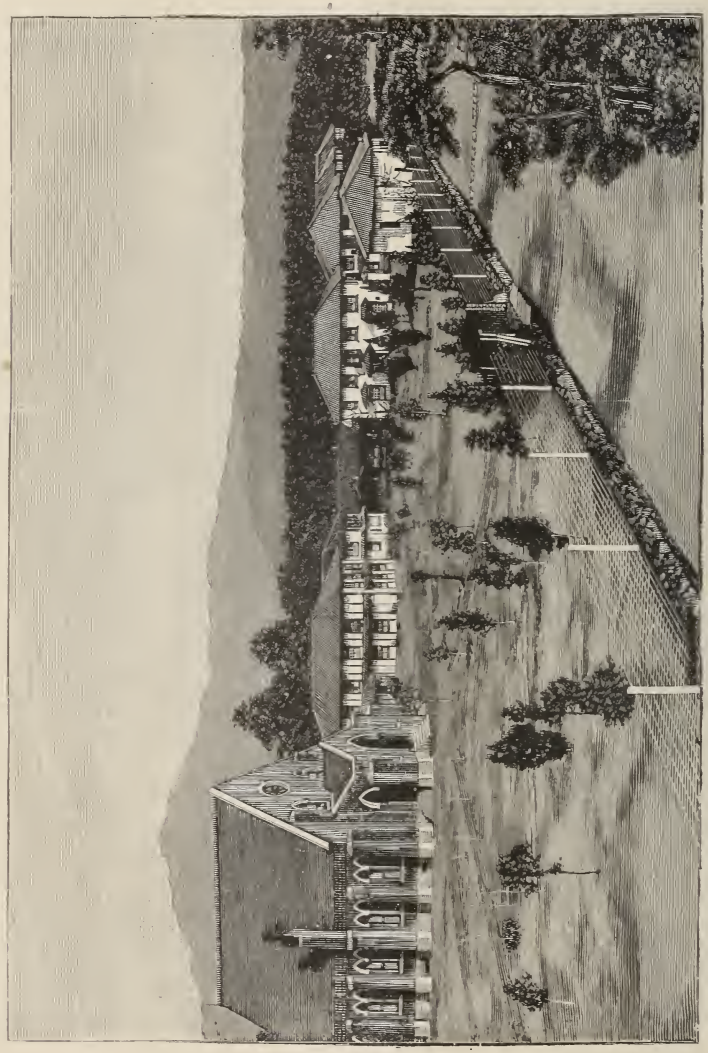
JOSEPH NEESIMA AND THE DOSHISHA.

THE twenty-third of January, about the time this number will meet the eye of our readers, is the fifth anniversary of the death of Joseph Neesima of Japan, the greatness of whose worth and work grows more and more apparent year by year. He was peculiarly a man of God, recognizing even before his knowledge of Christian truth, his relations to the Divine Father, and entering most fully into direct and personal relations to God, as he came into the light of Christian revelation. Of but few men of our time can it be said more truly than of him that he fulfilled the primal obligation to "seek first the Kingdom of God." His keen mind led him to see long before others did the necessity of a Christian institution, on a broad scale, which should prepare leaders for the church of Christ in Japan. To secure this end he literally gave his life. His own account of his first public effort in this direction is most touching, and may well be repeated here. He was granted, as he says, permission to speak at the closing meeting of the Board, held at Rutland in 1874, and on the previous evening even his best advisers doubted about the advisability of his presenting in that address his long-cherished scheme. But with throbbing heart he tried to make a preparation of a speech, and found himself utterly unable to make this preparation. "I was then," he says, "like that poor Jacob, wrestling with God in my prayers. On the following day, when I appeared on the stage, I could hardly remember my prepared piece — a poor, untried speaker; but after a minute or two I recovered

From Joseph Hardy Neesima. *Copyright* 1894, *Fleming H. Revell Company.*

NEESIMA AND HIS WIFE.

myself, and my trembling knees became firm and strong; a new thought flashed into my mind, and I spoke something quite different from my prepared speech. My whole speech must have lasted less than fifteen minutes; while I was speaking I was moved with the most intense feeling over my fellow-countrymen, and I shed much tears, instead of speaking in their behalf. But before I closed my



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From Joseph Hardy Neesima.

THE NEW CHAPEL, THE FIRST DORMITORIES, AND THE OLD CHAPEL OF THE DOSHISHA.

poor speech about $5,000 were subscribed on the spot to found a Christian college in Japan. That generous subscription of our American friends became the nucleus of the present Doshisha, which is now recognized as the best and largest Christian college in Japan."

For fifteen years, even until the day of his death, plans for the development of this institution filled Mr. Neesima's mind. By letters and by personal appeal

in Japan and in the United States, he dwelt upon the need of a Christian education in order to save his country from corruption and unbelief. He was able to gain the attention of leading statesmen in his own country — men like Count Inouye, Count Okuma, Viscount Aoki, who recognized the great work he was doing and gave substantial aid to the enterprise. And so the institution grew, proving its right to be, and exerting a wide influence throughout the empire. We have given Mr. Neesima's account of the inception of the plan. Here is an extract from the last English letter which he wrote, only a few days before his death, in which he dwells upon the object which lay nearest his heart: —

"Since 1874 I began to hope for founding a Christian university; the matter seemed to myself and also to my friends here that I was hoping for something altogether beyond hope; however, I had a strong conviction that God would help us to found it in his own name's sake. In order to engage in such an undertaking one shall need a strong physique; alas! my health has been poor for some years. When I made a speech before a select audience of 650 at Kyōto, in a large Buddhist temple, in behalf of the new university, I had hardly strength enough to do it. The chief trouble was in my heart — a heart disease. I was obliged to confine myself for some time. As soon as I became comfortable enough I attempted to move around again. In a single evening 31,000 yen were subscribed — a most memorable evening to us; it took place in the latter part of July, 1888. Since then subscriptions came from the different parts of the country. At present we have raised over 60,000 yen. . . . *It is a faith work.* I have a full hope that my vague day-dream for a Christian university will sooner or later be realized, and that in some future we shall find a grand occasion to give thanks to Him who has led us and blessed us beyond our expectation."

On this fifth anniversary of the death of this illustrious founder shall there not be prayer offered that this institution, now happily conducted under the leadership of Mr. Neesima's able successor, President Kozaki, may be true to the spirit of its founder, and that from its gates may go forth the leaders of Christian thought and Christian enterprise into all Japan?

We are glad to be able, through the kindness of the Fleming H. Revell Co., to give two cuts taken from Dr. J. D. Davis's admirable Life of Mr. Neesima, recently published by this Company. The portraits of Mr. and Mrs. Neesima are most excellent. The picture of the Doshisha shows only a part of the grounds and does not include the Library, Science Hall, or the Clark Theological Hall.

THE WAR BETWEEN CHINA AND JAPAN.

BY REV. HENRY BLODGET, D.D., OF PEKING.

THE facts in regard to this war are better known in the United States than in China, and are known at an earlier day. It is a frequent remark among foreigners resident in Peking: "Our most reliable news comes from London." The reason of this is obvious. Distance is no longer to be taken into the

account. The careful reporters sent out by managers of the leading newspapers do their work for all the world; and it is much better done than the work done by interested parties or by irresponsible newsmongers.

Among the common people of China very little is known regarding either the causes of the war or the facts occurring in its progress, and the wildest and most absurd rumors are afloat. The same is true in regard to a large part of the officials and literary men. In Japan, on the contrary, everything is published, and perhaps some things which do not occur, in their numerous newspapers, and their cities and towns are illuminated at every victory over the Chinese. In consequence partly of this, the most intense enthusiasm for the war prevails, even the boys and the girls in their schools practising military drill. "On to Peking!" was the cry everywhere as we passed through that country. "No treaty until Peking is taken."

Will the Japanese reach Peking? They have fought well and are very brave. They have gained many victories. Their officers have been able men and skilful generals. Their armies have been loyally supported by their government and people; but they have still a great work before them. In the early part of January they had not taken Yingtsu, which is the port of Niu-Chuang, and is more than 300 miles by land northeast from Peking. During the winter the army corps, marching from its present position toward Peking, must be cut off from communication with the sea. Coolies from Japan must carry its munitions of war and supplies for its commissariat. The weather is cold, the mercury falling as low as to zero, Farenheit, or even lower than this. Fierce winds sweep down from the north and the ground occasionally is covered by a fall of snow. Already we hear of the Japanese army suffering from the cold. It would not be strange if the Chinese soldiers, who are accustomed to this climate, should recover a little courage, and having been furnished with better arms and received military drill from European officers, should offer serious resistance to the progress of the Japanese. The boast of the Japanese was that they should reach Peking in November. As things now stand, it seems improbable that they can accomplish this during the winter; and if the Chinese and Manchus remain united and loyal, and improve the opportunity of this delay, they may fail entirely in their purpose. The Japanese, though in numbers equal to the population of the British Isles, are immeasurably inferior in wealth and in resources for a prolonged war. It is possible that they may be defeated even by their own victories. The task they have undertaken is too great for them.

What has been written is on the supposition that the war is to be continued. But in the meantime negotiations for peace are going forward. What will be the result of these? We believe they will be successful. The treaty powers desire peace and will use their influence to secure it. China is ready for peace, even on humiliating terms. Japan, considering the honorable position she has already attained, may consent to give up her march on Peking and grant terms of peace, such as can be accepted. Yet these terms may be somewhat difficult to find. They involve the interests of European powers, as well as those of China and Japan. The great Siberian railway will he finished in a few years. Will Russia be satisfied to have Vladivostock, a port which is closed by ice for four months each year, as the terminus of this railway on the seaboard? Will she not wish for her

transcontinental railway a port farther south, which is open all the year; that is to say, a port in Korea?

But such a port would make Russia a leading power on the eastern borders of China and in the Pacific Ocean. Will England consent to such an arrangement? Will France and Germany consent? Will China and Japan consent? Korea is a second Constantinople. The only solution of the difficulty in regard to her seems to be to give autonomy to the nation, autonomy guaranteed by all the powers. As for Formosa, Great Britain and France would both oppose the cession of that island to Japan, should such a proposal be made. It is a matter of course that a heavy war indemnity should be sought by Japan, and to this claim China will be compelled to agree.

It is not improbable that very close commercial and political relations will spring up between China and Japan. Already the productions of the soil and the manufactures of either nation are found in the markets of the other. Such trade is sure to increase very greatly, and it will be regulated by the treaty about to be made. There need not in this respect be in the treaty anything unfavorable to foreign interests. Both nations will adopt the methods and appliances of modern warfare and, so far as they find it for their advantage, the civilization of the West. Railways, steamships, telegraphic wires, and the various kinds of machinery are sure to be employed in these Eastern lands. In politics and religion the changes will be made more slowly. It is devoutly to be hoped that the toleration of Christianity which now exists will be perpetuated and extended, and that no misconception of the nature and aims of this religion will lead these nations to antagonize its propagation within their borders, or to antagonize the nations within which Christianity prevails.

If hostilities between the Chinese and the Manchus, the latter having ruled over China for 250 years, should break out, and an attempt be made to throw off the yoke of the Manchus, this would bring in a new element of strife and no one could forecast the end. Since there is no Chinese who could establish any claim to the throne, the question might arise of a partition of the empire among the European powers.

What has been the effect of the war upon the missionary work, and upon the Chinese generally, and what is likely to be the effect after the return of peace?

For the most part, missionaries have remained in their places. In Peking, and elsewhere throughout the land, missionary work is carried forward without obstruction. A letter recently received from the Deputy Director of the China Inland Mission, which has more than 600 missionaries scattered throughout China, says: "It is a matter of devout thankfulness that, so far, our missionaries in the interior are allowed to remain and labor in peace." Letters from other missionaries are to the same effect. Thus far the missionaries of the seven stations of the American Board in North China have continued at their posts, engaged in their usual labors. It is very true that the minds of the people in North China are more or less disturbed by the fact of the war and by the many rumors in regard to its events. None the less are they willing to hear the gospel, and the presence and kindly attitude of the missionaries create confidence in them and in the message they bring. When peace returns it is not unlikely that the seed sown will yield a rich harvest. As a matter of prudence

the operation of the girls' school, in some cases, has been curtailed by returning pupils from a distance to their homes.

The enemies of Chinese Christians are ready on every occasion to raise rumors to their detriment, but no cases of defection of converts, owing to such rumors, have come to my knowledge. The proclamation of the emperor, posted everywhere, to the effect that the war had nothing to do with Western nations or with the missionary work, which was to go on as usual without molestation, had a very reassuring effect upon the timid among the converts, and acted also as a great restraint upon any who would foment disturbances.

It is not to be expected that the war will bring men into the church. War is not such an agency. Still it may remove obstacles and prepare the way for the preaching of the Word. At all events, men will be convinced that Christianity has come to stay. Before the war it was there; during the war it pursued its onward course; and after the war the same gospel will be preached. Stability in times of trouble will give confidence, and men will be more ready to listen to its truths.

What will be the effect upon the Chinese nation at large? Without doubt rulers and people will be greatly humiliated. They are so already. To be defeated in almost every engagement, to be driven out of a tributary kingdom, to have their strongest fortresses captured, their armies driven back, their capital menaced, and all this by a nation which they have always despised as far inferior to themselves, can anything more humiliating be conceived than this? With the common people, the laboring classes, the matter will end here. With them the getting of their daily bread is the one concern, and they leave national interests to the government.

Will the government, the literary classes, and the business men of China also remain unaffected? They have been taught by a grand object-lesson the futility of their old methods, and the necessity of adopting the new. They have had object-lessons in naval warfare and in warfare by land; object-lessons in military discipline and in providing suitable armor for their troops; object-lessons in conducting a campaign and in the treatment of prisoners and the wounded. Better lessons could hardly have been given. The nations have been surprised, not less at the thorough equipment of the Japanese army and navy, the bravery of their soldiers and the strategy of their generals, than at the humanity displayed in the treatment of Chinese prisoners, and the kind care of the wounded, and that under the greatest provocation to a contrary course.

In the month of November last, the writer in passing through the city of Osaka was permitted to visit the wounded Chinese prisoners. There were forty-nine of them in all. They were quartered in the largest temple in Osaka. Japanese mattresses were laid upon the floor for them to sleep upon. They were furnished with sufficient bedding and abundant food. The best medical and surgical aid was afforded them, the surgeon in charge, Dr. Chiang K'ou Huai, having received his medical education in Berlin. They conversed freely with me and seemed cheerful, happy, and very thankful. Only one of them, it was thought, was mortally wounded. The prisoners not wounded were treated with corresponding clemency and were well cared for in every respect. When we remember that early in the war a Chinese governor offered 100 taels for the head

of a Japanese private, and double that amount for the head of an officer, such treatment of Chinese prisoners by the Japanese is the more remarkable. Nor is it greatly to be wondered at if in a single instance, at Port Arthur, the cruelties of the Chinese provoked retaliation.

Will these object-lessons, set before the Chinese by a people who thirty-five years ago looked up to them for their civilization, and who still study the Chinese classics in their schools, be lost upon the nation? Will they still stand looking backward to their ancient kings and sages? Or will they see that new times are upon them and act accordingly? The first alternative will mean a gradual partitioning of China among the European powers. The second, the awakening of a great nation to a consciousness of its strength and its coming forth to play a conspicuous part in the politics of Asia.

The Christian church is mainly concerned with the spread of the gospel in these two nations. They may become warlike but not Christian, may adopt in part the civilization of the West, but not receive the Holy Spirit. There is but one way to prevent this, and this is by the faithful preaching of the gospel of Christ throughout their borders, in times of war, and in times of peace, whether men will bear or forbear. With each new crisis we Christians should arouse ourselves anew to obey the Great Command.

MEDICAL WORK IN THE SHANSI MISSION.

BY REV. I. J. ATWOOD, M.D., OF FEN-CHO-FU.

THE loss of our dear brother and physician, Dr. Goldsbury, from our oldest station, Tai-ku, just as he was coming into the use of the language and beginning to grasp the medical needs of the people, left a wide gap that has but recently been filled by the coming of Dr. W. L. Hall.

But something was accomplished prior to the lamented death of Dr. Goldsbury. Since 1883 a dispensary has been opened in Tai-ku at various times, in a more or less desultory manner, and very meagre accommodations for in-patients have at times been opened to receive patients.

The medical work at Fen-cho-fu, the second station of the mission, can properly be said to be only a little over three years old. For the last two years it has had accommodations for forty in-patients. Having but one court we could not accommodate both men and women patients at the same time, and so this court has been given up to either one sex or the other, the women occupying it in the summer months and the men in the winter months. One of the rooms was set apart for the accommodation of those who wished to break away from the use of opium. It furnished sleeping room for about ten patients, but by setting in board benches it has been made to accommodate twenty at one time. Although only one feature of the medical work, the opium refuge is growing in importance and must soon have a separate court. At the outset it was necessary to do something to help those who desired to leave off the enslaving habit. It was found best not to admit any to the hospital as in-patients who took opium. It was of little use to give medicines to this class, nor was it fair to those reforming to admit these to the same court. Since the beginning here at Fen-cho-fu

nearly 300 have been helped to reform from the opium habit. It is believed a good majority of these are still free from the habit, and some of them are believers in Christ and have professed their belief before their fellow-countrymen.

The number of dispensary treatments has more than doubled during the past year. Last year there were but 600 treatments in twelve months; this year there have been 1,300 treatments in nine months. Last year we tried the experiment of putting up a bulletin board on which were posted the names of those who made contributions to the dispensary, stating also that such offerings were entirely optional with the patients. The amount of these freewill offerings last year was about $35, and during nine months of this year over $70, including $20 from foreigners. This seems to show an increase in the appreciation of the benefits of foreign medicine. It has also been something of a surprise to us that so much confidence has been manifested by the people at this early period in the history of the work. This has been evident in the number of women that have applied for admission to the hospital. The number has been far more than we had accommodations for. It has also been evident in the increasing number of emergency cases that were presented for first help.

The general ignorance of the people makes the treatment of their diseases outside of the hospital walls exceedingly difficult. The uncertainty of their following directions with any degree of intelligence, except in the most simple cases, makes the outcome in most cases very uncertain.

The extent to which they are controlled by ignorance and superstitious fears is a considerable factor in the problem. A calamity that recently befell a community in our near vicinity illustrates this to such an extent that it may be worth relating. About three o'clock one recent afternoon a military graduate and some friends came to the dispensary and besought me to go to their assistance. They said that nine men had gone down into a cellar, one at a time, in which were stored spirits of wine and meats. Each one as he reached the bottom of the cellarway gave a sharp cry and fell insensible into the vault. They said they believed some infernal spirit or ghost seized the men as they descended and dragged them inside and smothered them. One, a scholar, said there lived in the vault an aged scorpion of gigantic size who was able by drawing in his breath to draw all the blood out of the men's bodies, or by blowing out his breath could fill them with a deadly poison. I was asked if I could render any assistance in this terrible condition of affairs.

Surmising that the men had been asphyxiated with carbon gas I immediately took a jug of ammonia and hastened to the scene of the disaster. The wine-shop was on one corner of a crossroads and the people jammed the roads in every direction, so that it was with difficulty we forced an entrance and the doors were closed behind us with a bang, to shut out the surging crowd.

Arrived at the cellarway we saw a ghastly sight — a heap of men entangled in a mass, with here and there a ghastly face or hand protruding from the mass. The stupid crowd at the top had at length, after the cost of nine lives, learned better than to descend into the deadly vault, and were vainly trying to fish their comrades out with meat-hooks at the end of ropes. The cellarway was about thirty feet deep and they made but little progress. One had been dragged out, but lay in a lifeless mass. It was the work of a minute to pour the ammonia

down the hole. In a few seconds one man who lay a little to one side of the rest began to stir a foot and at length an arm and soon in answer to the shouts of the crowd he seized the hook and hooked it into his girdle and was hauled out of the death-hole.

The others were buried up by one another so much that they could not have breathed the ammonia fumes even had there been life enough. But a noose was made at the end of a rope, and while a foot was raised from the ground by a hook, the noose was slipped over and the corpse drawn up. The other eight were asphyxiated beyond hope of recovery. A little intelligence, applied two or three hours before, might have saved these eight lives. The magistrate came while we were there and held an inquest. The owners of the shop were made to pay a large sum to the survivors of the dead and to close up the distillery and saloon (for such a combination it was), as the neighbors would not endure such terrible goings on in the neighborhood. Some said they had seen and heard the venerable scorpion in the night. The complete ignorance of the people of the nature of drugs and gases and of nature's laws makes it difficult to treat them outside of the hospital rooms, and even there they require constant watching.

The number of attempted suicides by swallowing opium seems to be increasing, and the work of rescuing them has proved such a tax on the time and strength of the foreigner that this part of the work has been given over almost entirely into the hands of a trained native assistant. Much of the drudgery of the hospital is also borne by native assistants. So also is that of the opium refuge.

The evangelistic work has been faithfully carried on among the patients by personal talks and by expositions of the Scriptures at daily morning prayers and by preaching on Sunday.

A few tours have been made into the country to follow up patients to their homes and preach the gospel to them and their neighbors. In this way a larger number have been enabled to listen to the gospel under circumstances more favorable to its reception than could otherwise have been gained. Already there is a more friendly feeling toward us on the part of the people generally, a large part of which is due to the conciliating power of the medical work. Special favors have also been shown us by those who have received medical assistance. Our feeble efforts have received undoubted marks of divine approbation, and with such approval we are well content to press forward.

THE VARIETY, EXTENT, AND UNITY OF OUR ORGANIZED CONGREGATIONAL WORK.

[The following statements, prepared by officers of the societies to whose work they relate, furnish the freshest materials for prayerful study by thinking men and women in all our churches. These statements relate mainly to work done or work in hand. They hint at work waiting. Space forbids anything like a full statement in regard to work absolutely declined, and that solely for lack of means.]

I. *The American Board of Commissioners for Foreign Missions* has within its twenty distinct fields of labor a population estimated at over 100,000,000 of people. Aside from maintaining its 571 missionaries, it is an evangelistic society guiding the support of nearly 3,000 laborers. It is an educational society with nearly 1,200 schools, colleges, and seminaries, raising up teachers and preachers in large numbers. It is a

building society, stimulating the erection of church, home, and school building. It is a publishing society, translating and scattering the Bible and a Christian literature. It has also a medical work, constantly growing in importance.

Through this agency the churches have the privilege of lighting the darkness of Mexico, Spain, and Austria; of helping remove the oppression that gathers around the four great missions in Turkey; of joining with others in dispelling the darkness of Africa; of rejoicing at the present opportunity in India's three missions; of hoping for the better day when in China, with our four missions, multitudes shall hear of Christ; of expectation concerning Japan, a nation born in a day, and of determination to take no rest until the islands of the sea shall know the Word of God. These twenty missions are the charge upon our churches. Their appeal is constant, urgent, and encouraging. The churches will be willing to give adequate support. Not one mission must be closed, not one missionary be withdrawn, nor must our young men and women who desire to be sent be hindered from going because of a lack of funds. To-day the Board is crippled, the churches are trusted to lift the burden. To-day our missionaries are oppressed, the churches can give them a new song. To-day young men and women are hindered, the churches will say to them: "Go and preach." Is $1,000,000 a year too much for our foreign missionary work?

II. *The Congregational Education Society* stands for an educated ministry for the Christian Church, for the Christian School, and the Christian College.

It has aided over 8,000 ministerial students, from among whom have come many famous ministers and missionaries. From this number also have come nearly or quite half of the ordained ministers, who, in the last sixty years, have served under the American Board or the Congregational Home Missionary Society. It has now upon its list over 400 students.

It has aided over twenty Christian colleges. It now assists eight colleges in the West and South. It also sustains, wholly or in part, eighteen Christian academies, which are already the centres of wide influence.

It inherits and prosecutes the work of the New West Commission — a work whose history of fifteen years is a convincing declaration of its success, but which is still far from completion. Mormonism, on the whole, continues to hold the balance of power in Utah, and Christian education is the chief weapon against it. The Mexican problem is even more serious than the Mormon.

This Society is responsible for the above varied and important departments of work, and appeals to the churches by all that is imperative in the claims of ministerial education, by the admitted importance of the Christian college and the Christian academy, and by every consideration of patriotism and religion, to give to the Society a degree of support commensurate with the vast and beneficent significance of its manifold work.

III. The supporters of *The Congregational Home Missionary Society* have doubled its revenue and the number of its missionaries during the last twelve years, and still continue to increase their contributions. (In 1882, $340,000 expended and 1,070 missionaries; in 1894, $701,000 expended and 2,010 missionaries; $62,000 gained in receipts thus far the current year.)

This indicates the judgment of Christian people as to the importance and constantly expanding need of home missionary work, a judgment established: 1. Upon its fundamental character. To convert men from sin to righteousness through the preaching of the Gospel, and to organize them thus converted into churches as the perennial fountains of religion and morality in the land, is at the beginning of all endeavor. (In 1893, 8,508 conversions, 119 churches organized.) 2. Upon the permanence of the need. In the nature of the case this is work that must be done for every successive generation, in the older States as well as in the new. (Now in Massachusetts 124 missionaries, and in Maine 140, as against 66 in Washington and 96 in South Dakota.)

3. Upon the startling rapidity with which new territory is occupied and the population of the land increased. (From 1880 to 1890, Colorado added 218,000; South Dakota, 230,000; Washington, 274,000, and Texas, 664,000.) 4. Upon the influx of foreigners and the steady and alarming decline in the quality of immigration.

In view of such considerations Christian people should increase their gifts. That the increase, however, is wholly inadequate appears from such facts as the following: The populations of Massachusetts and of Texas are essentially equal, but Massachusetts has 124 home missionaries and Texas 14. Home missionary work in Oklahoma, which has grown into a great and powerful territory in five years, has been seriously crippled for want of funds. Among the Spanish-speaking people of New Mexico and Arizona, soon to become States, next to nothing is being done.

From 1880 to 1890, Pennsylvania added a million to her people, largely foreigners. This State is the storm centre of strikes and labor troubles. We have an opening work there full of promise, but at a standstill for funds. Almost every day hopeful enterprises are declined for lack of money. The 1,200 places in our land where the Gospel is never preached by any denomination of Christians are still unsupplied.

IV. The Agency which can with very small expense and risk explore new fields in the smaller villages and scattered hamlets of the land, and in the growing parts of cities, is the *Congregational Sunday-School and Publishing Society*. Its Superintendents of States, or larger districts, are always studying the ground and seeking opportunities. With a canvass of the homes, a simple organization for the study of God's Word and an earnest Evangelistic meeting, the beginning has been made since 1883 in about 5,000 places. These have been followed up with letters, repeated visits, and needed grants of Sunday-school supplies. Nearly or quite 500 churches of our order have been organized from these schools during this time. This Society gladly helps the schools connected with the other missionary organizations, both at home and abroad. It also gives special help to several American Christian Papers for the peoples of nations born on other soil and speaking other tongues than our own. Since its reorganization, in 1883, it has steadily grown in the favor and support of the churches, but its opportunities have grown far more rapidly than its resources. With the other Societies it needs largely increased gifts from the *churches*, and cannot wisely be left to be supported by the Sunday-schools of our land.

V. *The American Missionary Association* does the missionary work of the Congregational churches for eight millions of people, white and black, in the lowlands and mountains of the South; and for the Indians of the Interior and the West, the Chinese on the Pacific Coast, and the Eskimo in Alaska. Its work is that of Christianity and education. Its methods are those of the school and the church, the shop and the farm.

Its vast educational work includes several great institutions in the Southern lowlands; efficient and prosperous schools in the mountains; Indian training schools in the West, and more than 100 other normal, industrial, graded and primary schools, with over 400 instructors and nearly 13,000 students and pupils.

Its church work is a missionary service almost entirely among the very poor. In the Indian fields it is having wonderful growth. In the Chinese fields, nearly 200 pagans have come into the Christian life. In the Southern mountains there is a most interesting movement of the people towards the Congregational way. In the Southern lowlands there are well-organized churches in many large towns and cities, as well as in the rural regions. There are widespread church missions in the form of evangelistic meetings and Christian Endeavor services, home visitation, and wayside work. It plants and sustains Sunday-schools with over 17,000 scholars.

For the first time in many years the Association is seriously in debt. Its work is of incalculable importance. Unless there is a large increase of Christian support, its missions throughout its vast and varied fields must be seriously cut down.

VI. Logically following the Congregational Home Missionary Society and the American Missionary Association is *The Congregational Church Building Society*. Not till 1853 was our church and parsonage building work organized on a national plan. The Albany Convention of 1852 had raised $62,000. That was confidently believed to be sufficient to finish the work of Western church building. One church was aided in 1847, four in 1858, twenty-two in 1859. The first three years brought $4,123.88. In 1893, 144 churches were aided on houses of worship, which was one more than three fourths as many houses built as there were new churches organized. At this rate how soon will the work of church building overtake the work of church organizing? In 1892, 246 churches were organized, and aid passed through this Society to build 130 houses of worship. In 1891, 242 churches were organized and 127 aided. It can need no argument to show that receipts should be doubled for church and parsonage building, for nothing can be clearer than this: that the Congregational Church Building Society must follow the Home Missionary Society, or the American Missionary Association, or any other work which results in the organization of a Congregational Church. Beyond a question, hundreds of Congregational churches, fairly organized where they ought to exist, have died almost solely for want of being promptly and properly housed. Hence the absolute necessity of largely increased gifts to this branch of our evangelizing work.

From this brief glance it is evident that our denomination through these organizations has a great work on its hands, both in its variety and extent. They all unite by this silent messenger to plead the absolute necessity of an advance in the contributions of the churches. Cannot each of these National Congregational Societies receive one generous contribution during each year from every person in each congregation?

Letters from the Missions.

European Turkey Mission.

THE OPENING AT SALONICA.

As our readers already know, it has been decided to open a station of the Board at Salonica, a city of about 80,000 inhabitants, situated on the northeast extremity of the Gulf of Salonica. It is the ancient Thessalonica. Its connection by railway with Constantinople, Bulgaria, and various parts of European Turkey makes it a desirable centre for missionary operations. Dr. House and Mr. Haskell, Jr., with their families have recently taken up their abode there, and under date of December 7 Dr. House writes: —

"Brother Haskell had begun weekly services in our (his past) house. We have, of course, but few hearers as yet, and yet I have felt encouraged. Last Sunday I was away on a tour to Kokush, an interesting town within easy reach of this city, where I had some eleven or twelve at the service in the house of a friend. There I met an interesting inquirer in the person of a teacher from a near village, a very serious and earnest man, who in his search for light and comfort in spiritual things has been noted for his fastings and genuflections. He sees now a glimmer of the true light which lighteth every man that cometh into the world, and I labored with him to point him to that Saviour who alone can take away his burden. I hope and pray that what was said to him may have helped him toward Christ. He has great opposition from his wife and her friends and relatives, and it is still doubtful whether he will be able to bear up under the temptations to which he is subject. May God give him grace, for his decision to follow the truth will doubtless influence many others, and if he comes out clearly on the side of Christ I see in him the promise of a worker perhaps in this large and needy field.

"Mr. Haskell is off on a tour now to Yenedje with a Bulgarian helper. So you

see we are launching out into the work. We need the prayers of you all at home. The field is large and a very important one and there are many difficulties in the way."

Western Turkey Mission.

HOPEFUL FIELDS.

MR. BARTLETT, of Smyrna, under date of December 11, writes of his return from a tour of twenty-six days in the interior: —

"In my tour I visited only two outstations, and yet made a journey, in going and returning, of some 600 miles. There are several important towns and cities upon the route which sorely need the gospel and would be hopeful fields of labor, but we cannot occupy them. In fact we have only begun to cultivate this vast field, and we see no hope of extending the work until the churches in the homeland shall give the order for an advance and shall supply the necessary funds.

"At Afion Kara Hissar we received five new members to the church. One was a woman probably seventy years of age, the mother of one of the brethren, who has suffered bitter persecution from family friends for several years. Two of the others were sisters, both of whom have been stoutly opposed and often beaten by their husbands because they persisted in attending the Protestant worship. Another is a young man, the son of one of these sisters, and has been driven from home by his father, with the assurance that he can never return unless he will take an oath to keep away from the Protestants. The fifth is a young man, the son of a former preacher, who died in the service some fifteen years ago. We trust these are all new creatures in Christ Jesus, and hope they will, even in much tribulation, honor their profession.

"The opposition to the truth shown by the Gregorian Armenians of this city is somewhat remarkable. The chief object seems to be to intimidate any who may be inclined to identify themselves with the little band of believers. The form of opposition changes from time to time. At one time, for months together, the house where the worship is held and the preacher resides was stoned nearly every night, and the brethren were stoned upon the street, both day and night. This was done mostly by boys, but evidently not without encouragement. At other times people are watched when coming to the service and are warned that evil will follow such attendance. Then the taxes of the brethren are heavily increased and they are plainly told that it is because they are Protestants, but if they will return to the Old Church their burdens will be removed. Just now one of the poorest of the brethren, an old man, is required to pay a tax of 500 piastres, the most of which he declares that he has paid but failed to secure a receipt for, and now, as he is unable to pay, his son is arrested in a village where he is working, brought to the city, and imprisoned. Last winter when we were making a strenuous effort to secure from the government a permit for a school there, the leading Gregorian Armenians met in council and formally petitioned the *mutesarif* to forbid the Americans to open a school of any kind, and of course our efforts were all in vain. These deluded people need the gospel so much, and yet they are unwilling to receive it themselves and seek to prevent those who desire from receiving it.

"But we must not leave them to themselves, but must continue to sow the good seed. We have many friends here who are kept away from us only by fear, for a few wealthy Armenians virtually rule the town. But we are not discouraged, for they that are with us are more than they that are with them. We greatly need a permanent place for worship here. I have often spoken of this pressing need. Here are perhaps 6,000 Armenians, with only three or four Greek families, and we have the best of reasons to believe that if we could assure them of a permanent occupation by securing a property which would be a centre of Protestant work, with no more danger of frequent changes, a goodly number would soon identify themselves with the followers of Christ.

"We are still unable to open a school in Kara Hissar, for though we have complied with all the conditions required by the school law, we have thus far been denied a favorable reply, or, in other words, have been refused. If a missionary could reside there a few months, I should hope the object might be secured.

"Our schools were never so prosperous as now. Mr. McLachlan has 150 boys, twenty-four of whom are full boarders, and ten take the noon meal at the school. The Girls' School has 100 or more, but the boarding department is about as last year, about twenty I think. The kindergarten has a few less pupils than last year but a larger income. Our Armenian and Greek pastors are laboring faithfully, and not without encouragement, though the additions are very few.

"I should have said that the work in Bourdour is prospering, no further opposition being shown, and the new house built with the indemnity is serving an excellent purpose. We have no school there but hope to have one next year."

FROM CONSTANTINOPLE.

Of the present state of the work in the Gedek Pasha district of Constantinople, Miss Jones wrote on December 1: —

"We expected that the exodus from the city and the stagnation of business which followed the earthquake would greatly lessen the number of pupils in day and night school. However, since we had given up our guest-room, engaged a fourth teacher, and made all our plans to enlarge the Armenian department, it seemed best to proceed, though we then considered it a very unfortunate arrangement. Every seat of the new room is full now and we are wondering what we shall do with the next applicants. The Greek department too has increased very encouragingly (61 of our 187 pupils are Greeks). We have not, however, reached the point in the Greek schools as we have in the Armenian — to refuse pupils who cannot pay the full tuition; that is, one *medijeyeh* a month. To our surprise our night-school also is unusually large, there being about eighty who have paid tuition for the first three months. To successfully handle a class of twenty-five men requires a good deal of nervous strength, so while it is interesting it is tiresome work, coming as it does after busy days. There are six Greeks in the beginning class; scholarly young men, two of them teachers. Mr. Demetracopolis kindly comes in one evening a week to give special help to these. We feel pleased with the disposition which both Mr. and Mrs. Demetracopolis show in trying to make themselves useful. They open their own home for meetings and have an independence and zeal for the work that is refreshing."

Central Turkey Mission.

THE FIRE AT HADJIN.

UNDER date of November 6, Mr. Martin writes from Hadjin: —

"On Monday of last week a large section of our town was consumed by fire, which according to the lowest calculation leaves at least 2,000 persons without food and shelter. Three hundred and seventy houses were burned and of the provisions which had been stored in those houses for winter supply scarcely any have been saved. At the time of the fire most of the people were away in their vineyards, their houses without occupants and locked up.

"With wheat at famine prices, winter at hand, and the inability of the rest of the people to get a sufficient supply for themselves, this fire is regarded as a much more serious calamity than that of ten years ago. The loss sustained by the mission, that of a school building, is comparatively small. Only one Protestant family lost their home. The Catholic quarter was completely swept out. Their schools and dwellings are all in ruins.

"Owing to the failure of crops in this region for the past two years, the mass of the people are in such straitened circumstances that unless aid comes from outside for those who have suffered by this fire, many will doubtless perish this winter."

Madura Mission.

THE WORK OF BIBLE-WOMEN.

MISS SWIFT, of Madura, writes of the School for Bible-women and of the work which the pupils are doing: —

"The necessity of choosing older women will for some time to come keep our numbers down, and the educational standard is, for the same reason, lower than I could wish. The class taking the whole course numbers thirteen, but besides these students I have twenty-eight Bible-women regularly employed, thirteen in the city and fifteen in the villages. Eight of the latter live in or near the city and go out to the villages daily. As so large a number of workers are near, I have, since the opening of the school in December, 1892, given them the privilege of attendance upon the classes. Hence for at least one hour a day we have a class of more than thirty women, and a very pleasant sight it is.

"On June 1 we moved into two rooms kindly given us by Dr. Van Allen in the upper story of the Woman's Hospital. I divided the class into first and second years' classes. This division had not been possible before, owing to lack of room for the conduct of two classes, and also to the fact that no suitable assistant had been found; but I have now the assistance of an excellent Bible teacher in Mr. David, whom Mr. Perkins kindly gave up for this work. We have made some additions to our curriculum and shall add from time to time such studies or make such changes as experience proves useful or desirable. All of these students are actively engaged in a variety of work, house-to-house visitation, prayer-meetings for women, Sunday-school work, evangelistic work on special feast-days among the large crowds that assemble at stated places, street preaching on any occasion that serves, etc. Almost every visit to the house of a pupil is made the occasion of a direct address to the gathered company, so that all these women are in a very special sense evangelists.

"I feel that I cannot speak too highly of the faithfulness and efficiency of most of them, or too glowingly of the immense field for usefulness opening before them. Five years ago it would not have been possible for these women to have mingled with the crowds on festival days and speak to them of Christ and his salvation, but now hundreds of men and women give a respectful hearing to their message, and not infrequently will ask to hear more. I say hundreds without the least fear of exaggeration. There is nothing at home to compare with the extent of the opportunities before these women every day, and, so far as I know, nothing to compare with it in any other country."

BELIEVERS IN SECRET.

"The immobility of the Hindu is a marvel, but I think that Dr. Pentecost's impression that hundreds who are Hindus outwardly are Christians inwardly assumes the form of a conviction in the minds of those more closely associated with the people. This fact is what gives to Bible-woman's work its special significance and importance, which are far above any estimate which can be formed from noting the number of public confessions. The work is being done in the simplest and most unassuming way by humble women, but the growing appreciation of their work is shown by the fact that for many months I have rarely heard a sermon or a prayer, or a report in ordinary services or special meetings, that did not contain some allusion to the work of the Bible-women, and native pastors and catechists as well as our brother missionaries join in kind and appreciative words.

"We look forward to an advance in interesting the churches in securing a Bible-woman of their own. Three women in Madura are being supported by the churches, and we have money on hand for a fourth and a small beginning for a fifth. A woman in Pasumalai works in connection with the church there, and I have recently heard from several native pastors that they hope their churches will be able to do something toward the support of a woman. Indeed I feel sure that every

church would be glad to have such assistance, but the question of support seems a difficult one. Not a few Hindu women are sending me monthly contributions, while they themselves do not dare to come openly to visit me.

"I have lately started a new movement which I trust will be of use in another direction. The secret disciple is an anomaly, and the problem of our situation is a very difficult one. There can be no rounded Christian life hidden away in a zenana with Christ unconfessed, while there may be the faith which our merciful Lord will accept. But how to get these women into church relations or how to teach them the simplest forms of Christian worship when they have never seen a Christian gathering is a perplexing problem. With the idea of breaking down the exclusiveness which keeps one Hindu from joining with another in a religious service, I am trying to establish cottage meetings in heathen houses where we have one or more pupils who we think are believers; then to get other women in the neighborhood to come in and join will be the next step; then to have such an order of service as shall oblige these women to take part in the exercises themselves instead of sitting by while the Bible-women talk and read and pray and sing. Could we get a few, three or four or more, together for simple Christian worship in this way, the step from this into the church will be far less formidable than it now appears to be."

Japan Mission.

THE EARTHQUAKE.

In our last number we gave some account from Dr. Greene of the recent earthquake which visited the Yamagata Prefecture, being specially severe at Sakata. A letter from Mr. Newell to friends in this country, dated Niigata, November 7, gives further details of the disaster. In company with Dr. Greene he passed through a number of desolated villages, and on reaching Sakata, he says: —

"I have often thought that the expression 'swept with the besom of destruction' was a trite and hackneyed phrase only useful by being avoided, but here is a place where I think it well fits in. It seems that the shock came on soon after lamp-lighting time. The first shock itself with its accompanying roar, which was described as like a hundred crashes of thunder and lightning, must have been terrible in the extreme, but to think of that frightful, sickening motion going on without let-up for twelve minutes or more was of itself enough to drive one crazy, as in fact it did in many cases there. Then add to that the noise and terror of the creaking, groaning, and crash of falling houses, temples, and public buildings on every side, together with the wild cries of the impaled or imprisoned victims; then think of the overturned lamps and the fires bursting out in from fifteen to twenty places in the city simultaneously; the wild, disordered rush here and there for some possible place of safety — some seeking the mountains, some the sea, and many flying to worse ills than they would have met by standing still; and as if earthquake and conflagration were not sufficiently terrifying, here and there through the city great holes were opened and for the time being rivers of water ran through some streets, carrying along immense deposits of sand, changing the whole complexion of those parts of the city, and furnishing a new means for the destruction of many; for those who met their fate by falling into these holes or by being overwhelmed by the waters and buried by the sand were by no means few.

"Sakata was a very prosperous city of about 25,000 or more and the centre of a large rice export trade. It was famous as the home of probably the wealthiest man in Japan, a Mr. Homma. He had here forty-nine fireproof warehouses stored full of rice, and of these forty-eight were first thrown down, then burned, entailing a loss of about $300,000 in produce alone, aside from the buildings. That, however, is a comparatively small matter with him. The real losses to reckon with are those where the ordinary people lost their houses,

clothes, implements of work — everything. Of these there are many thousands, and with winter already setting in it is a dreary prospect for the most of them."

Mr. Newell gives some figures as to the losses, but they are incomplete and do not show the full extent of the catastrophe. The returns so far give the number of killed as 738, wounded 904, houses destroyed 5,382.

A DELIGHTFUL TOUR.

The following letter from Mr. Severance, of Kyōto, gives pleasing evidence that the excitements incident to the war do not prevent successful evangelistic work. Starting from Kyōto on the Tamba road, Mr. Severance spent ten days in visiting various towns. Of the jinrikisha man who took him he says: —

"He was in the schools of Kyōto until seventeen years of age, and subsequently became a policeman with a salary of 6.30 yen a month (about $4 now). Disgusted with the low rate, having to support a wife and two children on it, he abandoned the work and bought a *kuruma*, or jinrikisha, and has been earning fifteen yen a month on the average. He carried me over hills and passes fifty miles that day, and in the evening in Ayabe there were forty Christians and unbelievers at the meeting. An evangelist miles away in Fukuchiyama had taken the trouble to go there and arrange a meeting. The Bible-woman played the organ, and we had a very quiet and pleasant evening service. The next day I rode on to Maizuru and there I stayed in the evangelist's home. I baptized a Mr. Sawada there who is sixty-eight years old, looking nearer eighty, save in his clear dark eyes. He used to drink two quarts of liquor a day, was a Chinese scholar, a teacher of the *Kurozumi* sect, the headman of his village, a debater and a capable man generally. He has become a fine Christian, his old stubborn hatred of Christianity completely leaving him. It was a great joy to hear his confession of faith and to baptize him. There were only ten of us to partake of the Lord's Supper there, but it was a precious exercise. In the evening some thirty-five came and listened well to my preaching.

"The next day I rode on to Miyazu and found that Mr. Rowland had captivated the people there by his fine use of Japanese. I administered the Lord's Supper in the morning, giving a short address to the Christians, and in the evening spoke to perhaps fifty. I spent the Sunday in this city, and on Monday Mr. Takenouchi, the evangelist in Miyazu, went with me on foot over the mountains to Amino, walking perhaps seventeen miles and carrying twenty pounds of baggage. In this place lives the famous old woman, Mrs. Morita, who set out on a pilgrimage to Tse and became a Christian in Osaka while on the way to the shrines. She received me kindly and invited me to her house to spend the night, but a grandson by adoption declined to allow this. I consequently stayed in the church she built with her own money, and was with two evangelists thus for the night. Some forty heard the preaching in the evening, two of us speaking. Going on to Mineyama I baptized that afternoon a young woman and held a communion service. In the evening there were thirty-five out, and a quiet, nice meeting it was. The next day going to Kaya, we had 250 in the hotel to hear us in the evening. Some stayed to talk afterward. The next day I walked fifteen miles toward Fukuchiyama. I was taken to a suburban villa, a bamboo and mud house with thatched roof outside, but neat and pretty inside, and quietness itself. The Christians seem well off there and they live near together and are self-supporting. I was kindly welcomed and thirty-five came to the evening service. The next day I walked seven miles and preached in the evening in Hinokiyama. There are some twenty Christians in that village and vicinity. Some had walked five miles to be there. There were thirty-five present.

"I was shown a plan for a church. The father of one of the Christians, although not a believer, has given land and some

old lumber for a church. I made them a small present, and was told it would take 150 yen ($80) to complete the church. I felt it would be a thing many an American Sunday-school would like to do. The tenth day I rode many miles and walked ten through a fine gorge, coming out at Arashiyama. The autumn foliage dainty in its tints, the harvested grains hanging in the sunlight up to the tree branches on bamboo poles, the peaceful swains at work plowing, and the general quiet of nature, despite the fact of war with China, led me to thank God for the privilege of working yet longer in Japan. I felt that a missionary could get close to the people even yet in Japan."

CELEBRATING A VICTORY.

Dr. Gordon, of Kyōto, sends the following account of the way in which the students of the Doshisha celebrated the capture of Port Arthur. His letter is dated November 26: —

"Anticipating the early fall of Port Arthur, the school began a week ago to make preparations to celebrate the victory. Arrangements were made with a newspaper correspondent at Hiroshima, the chief headquarters, to send us an early telegram, and so when it came Saturday evening we had almost the first, if not the very first, news of the victory that reached Kyōto. Soon after dark, after a vigorous ringing of the college bell, the students turned out in full force with flags, red lanterns, and a band of music that had been improvised during the week. We started out. The Girls' School was first visited and the girls sang very finely the national hymn, *Kimiga yo*. Then we marched through the park to the south-gate of the old palace, where the same was played by the 'band.' Thence we went through the principal streets of the city, stopping before the residences of several of our trustees.

"It was a very interesting and exciting time. Just as we got fairly into the city the newsboys, or rather newsmen, were starting out with the newspaper extras announcing the victory. They had flags on their hats, or on each shoulder, and as they went darting along were greeted with loud cheers by our boys. The people by this time began to realize what had happened and greeted us with clapping of hands and shouts of '*Banzai!*' The students sang — if we may call it singing — nearly all the time an original song composed by one of their number. It was full of the catchwords of the war: '*Tenno Heika Banzai*' (long live the emperor), '*Kagayaku Asahi*' (the shining morning sun), '*Foyo no heiwa*' (the peace of the Orient), etc. The tune did n't amount to much, but the rhythm was strongly marked. One man would sing a line, then the others would sing it after him. Their voices were pretty well gone before the circle of the city had been completed.

"As you know, lack of patriotism is one of the fashionable charges made against Christians and Christian schools. This explains why particular satisfaction is taken in the fact that ours was the first demonstration in honor of the victory, and probably the most striking one ever made by a school in the city. There is no doubt but that the hearts of the people are very deeply engaged in this war, and it brings vividly before one's mind the scenes of our own war thirty years ago. One cannot help noticing differences, however. Here thousands and thousands of coolies are enlisted merely to work. Here the large army corresponds to our 'regulars'; there are no volunteers at all. Then of course, this not being a civil war, and the seat of it being in foreign lands, the people know very little of it practically. Then there is a careful censorship of the press. Nothing is allowed which the government inspector does not approve. Unfavorable news is as a rule suppressed. Happily there has been very little of this. Sometimes we have received war news by way of London.

"The successes of Japan are not hard to explain. The first cause is an intense patriotism which makes them a unit. Of this China seems to have very little. The next is thorough preparation. I think

the Japanese army is more thoroughly drilled than our regulars are; that is, there is more individual drill."

SCATTERED CHRISTIANS.

Mr. W. W. Curtis writes from Sendai of efforts in behalf of believers who are scattered in small villages: —

"From the Hokkaido Mr. Sugiura, of Nemuro, reports a visit to the island of Kunajiri, where he has long wished to go. This is the nearest of the Kurile Islands. He spent five days there and received a very cordial greeting from the people, who were very ready to listen to the gospel. He found several Christians, one a member of his church in Nemuro, who had gone over there to teach school. In the chief village he held meetings three nights in succession, the first with an attendance of 80, the next of 100, and the third of 120. This in a community of 300 all told. He performed a Christian wedding ceremony; comforted the few Christians who were there; interested some others in Bible study, and left with an urgent invitation to go again and frequently.

"I have recently inaugurated an experiment in the line of a parish paper. I have been greatly troubled that I have so large a field and am able to do so little for it in the way of personal visitation. The places connected with us in the Tohoku and Hokkaido (literally the east north) are so widely scattered and cover so much territory that none can be visited often from the station, and some of them can be but very seldom. This paper will not take the place of personal visits, but may fill in the interval between visits and remind our workers and the Christians related to us that we are continually thinking of them, praying for them, and planning what we can do to help them. I think it will prove a bond of union between the workers, bringing them nearer to each other and making and keeping them acquainted with each other's field and work, for one feature of the paper is reports from the various outstations. I hope, too, it will reach many places such as are found especially in the Hokkaido, of which Kunajiri just mentioned is an example, places without an evangelist, where there are two or three Christians or perhaps but a single one in a place, and help such to maintain a spiritual life and work for the good of others.

"Perhaps I ought to add that I do not use mission money in these hard times for its publication. I regard it as a good way to use a little pocket money."

North China Mission.

TOURING WORK.

THE following extract from a letter from Dr. Wagner, of Lin Ching, dated November 8, shows that in spite of the war excitement evangelistic work is efficiently carried on, not merely in stations, but in the smaller towns. Mr. Perkins and Dr. Wagner with their families reached Lin Ching after their summer vacation in the latter part of October. Dr. Wagner says: —

"The inhabitants of Lin Ching were rather surprised to see our whole station coming in force in this way, as the report had been spread during our absence that the foreigners had been forced to leave the country, and their property was in the hands of the officials to be disposed of. Thus far we have been thankful that we left Tientsin. Foreigners from different directions have been flocking in there until the place is overcrowded; that is, the houses of the missionaries. While the war is dragging its weary length along they wait in vain for something definite that will enable them to get settled before winter.

"Two weeks after we reached here, and before we had fairly got settled in our new home, I started with Mr Chapin and a helper on a two weeks' tour to the southeast of Lin Ching. We first went to Hua Chuang, a small village about fifty miles from here. The Roman Catholics are trying to establish themselves in this village. Our introduction to this place dates from last spring, when a former Roman Catholic convert, who had gathered a following of about a dozen men in this

village, came to us and invited us to open a work in this place. We spent four days here, Mr. Chapin and Helper Chi preaching to a room full each evening. During the day I dispensed medicines to those who came for the same. It is too early yet to say whether this band of inquirers are really seeking to know the truth, or are intent on securing certain temporal benefits which are supposed to be thrown in with the gospel.

"A short distance from Hua Chuang we spent a day, attending a large fair where many came for medicine. On our way to Hua Chuang we had done the same at Tang I Hsien. We next spent three or four days at Wan Kuan Tun, where such a promising entrance was gained two years ago through the dispensary. The dozen or more inquirers here are scattered in several villages, so that it was hard to get them together at this busy season. This place is about forty miles from Lin Ching, and we hope that a permanent opening has been found here.

"Tsai Chia Tun was the next place toward which we directed our course. It is only twenty-three miles from here, a convenient working distance. The work here is more promising than at either of the other places. The inquirers seem to be in earnest in their search for the truth."

Mission to Mexico.

PROGRESS AT GUADALAJARA.

Mr. and Mrs. Howland, on their return to Guadalajara from the United States, were given a most enthusiastic reception, and were greatly gratified at finding that their people had both the will and the ability to keep up the work with little help or supervision. Under date of December 19 Mr. Howland writes: —

"Our absence will, I am sure, be productive of good, in that our people, having made an especial effort during our absence, are awake and active, ready to help us in carrying on the work more vigorously than ever before. We find many things that encourage us. The attendance at service is larger than ever before, and there are some new listeners whose hearts seem to have been touched. There are quite a number of interesting candidates for admission to the church. Two or three students from the state college who were attending services before I went away, although they came only occasionally during our absence, have not lost their interest and come to services and to the house for conference. Two neighborhood prayer-meetings are held each week, sustained entirely by the brethren, and about a dozen young men of the church have spontaneously formed a 'missionary alliance' for the purpose of devoting themselves more assiduously and systematically to the propagation of the gospel here in the city and in neighboring villages, all expenses that may be incurred to be met by the society itself.

"The English service, while we count it no part of our regular work, is also very encouraging. We have always been especially favored in regard to the class of Americans who have lived here, and this winter the colony has received some very valuable additions. We now have two classes in English in connection with our Mexican Sunday-school, and the English service itself is much larger than ever before."

A CHRISTMAS EXERCISE.

Under date of December 27 Mr. Eaton writes of a helpful Christmas service held at Chihuahua: —

"The lighting of the tree, distribution of gifts, eating of good things, and joyous laughter took place in the largest room of the girls' boarding school. But on the Sunday evening previous was held the accustomed religious festival in church. Potted plants transformed the unusually ample pulpit platform into a bower of beauty, at one side of which was placed upon an easel a copy of Knaus' Holy Family. The program, which was presented by the young people of the congregation, would have befitted a first-class

Sunday-school concert at home. But what particularly impressed the audience was a motion song executed by a score of children who, giving a picturesque hymn of the Nativity, made it still more vivid by pointing to the picture and beckoning us to come, and taking other attitudes as they sang in Spanish a Christmas song.

"Besides the wondering people in the vestibule there were over two hundred seated within, including several dozens who had never entered our place of worship before. Much to our surprise and delight the best paper in the city, which has offended some of the liberals by its support of the Roman Catholic bishop and clergy, in its issue of that morning had said: 'By means of elegantly printed invitations there is announced for this evening a Christmas exercise at Trinity Church, whose members are preparing themselves to take active part in the solemn festival.' In this courteous notice there is a marked absence of any term whereby to distinguish us unpleasantly from the other churches of the city. 'Protestant' is here a word of reproach, and even 'evangelical' which we ourselves prefer to use serves to indicate a separate class. The friendliness of the note was most gratifying and probably contributed to our outward success.

"And signs of a richer result are not wanting. One man, whose opposition has kept his wife and daughter from joining us, declared emphatically at the close of the service that he was at one with us and would hereafter improve every opportunity to meet with us."

West Central African Mission.

SAKANJIMBA.

Mr. Woodside reports the completion of his house after three months of labor. It is built of sun-dried brick, and is 30 feet by 65, furnishing a pleasant and comfortable home.

Mr. Woodside says: "We have had some very good Sunday services of late. The attendance has not been especially large but the attention has been very good. We have much reason for encouragement. Last week we had good moonlight evenings. Mrs. Woodside and myself improved them in going out to the villages evenings.

"We found the people at home and at leisure, so we had a nice time visiting. The people seemed to like it very much. Now that the house is done I hope to have much more time for visiting among the people.

"We have begun schools which promise well. We will find that there will be considerable irregularity for some time, I think. They will learn in time to be prompt and regular. A number of lads and young men have come and are sleeping here on the place. They go to the village for their food, but come back for evening prayers and sleeping. It brings them much more under our influence than if they merely came for work in school hours. One Bailundu boy is with us. He says he purposes to remain. If he does, I think he will be a great help to us in the work. He will help me in the school and in time he may be able to start a school at one of the group of villages about here."

Notes from the Wide Field.

AFRICA.

Uganda. — Reports to the Church Missionary Society from Uganda have been received as late as August 29. The remarkable fact is stated that over 100 native preachers, supported by the native church, have been distributed all over the country, and other agents are in training for similar work, so that it was hoped that another hundred would soon be sent out, the first company to return for further training. The missionaries send a strong appeal for reinforcements. The British Protectorate over Uganda was proclaimed on August 24, and the British flag was raised on the king's flagstaff amid great rejoicings. The report given in the *Intelligencer* says: "The news about Mwanga is of a chequered character. The power of sinful

habits asserts itself again and again, and for a time he seemed to have abandoned the struggle as hopeless. When he learned, however, that if he persisted in the degrading sins to which he has for many years been addicted, Mr. Roscoe would discontinue his visits for instruction, because there was a danger of such visits being regarded as a connivance at the king's sins, he was deeply affected. During an interview with Mr. Roscoe, on May 29, Mwanga again promised to do battle with his corrupt affections, and immediately took steps for avoiding temptation. He invited one of the Christian teachers to dwell in his house, to be near him and help him and guard him from doing evil. Mr. Roscoe says: 'Cease not to wrestle in prayer for this poor sin-bound soul held by Satan's fetters. May the power of the Lord free him and give him joy and peace!' At the end of July, actuated by other than religious motives, as he told Mr. Roscoe, Mwanga declared himself a Roman Catholic, receiving the sanction of the Resident to do so. A few days afterward, however, he visited Mr. Roscoe and told him he had decided not to join the Roman Catholics. His vacillations are difficult to account for. 'We want much believing prayer for him,' are Mr. Roscoe's last words with reference to him."

Connected with the Uganda Mission are the Sesse Islands in Lake Victoria. On fourteen of these twenty-seven islands there are churches: one each on ten, two on three, three on one, making nineteen churches in all. The population of these islands is estimated at about 75,000, of whom over 5,000 are returned as "readers." There are twenty-one native teachers working on these islands. The reports from various out-districts of Uganda are most encouraging. Twenty-two adult converts were baptized in Singo, in the district of Kyagwe. Thirty-two candidates for baptism were found who had been instructed by a chief named Tomasi. The district of this chief is about fifty miles long and within its boundaries are several centres where Christian work is carried on, congregations numbering from 150 to 300. Altogether the report of religious progress in Uganda is most cheering.

Liquor in Khama's Country. — Rumors have been rife for some time that a determined effort was being made to break down the restrictions which Chief Khama has so persistently enforced against the introduction of intoxicating liquors within his country. Those who read the article on Khama in the *Missionary Herald* for December know with what vigor and determination he has enforced his prohibitory laws. But his country lies on the direct route between the Cape and the newly acquired Matebeleland, and British travelers, soldiers, and settlers passing into the interior have rebelled against the strict temperance laws of the region. It was reported that the Cape Premier, Cecil Rhodes, was meditating a plan for licensing public houses on the route of travel. The remonstrances that were addressed to the British Foreign Office have led Mr. Rhodes to publish a letter stating that there are no grounds for such a charge. In this letter he says: "I am totally opposed to the introduction of liquor into his (Khama's) country, or in fact into any native territory. . . . In the Chartered Territory, whose constitution I shared in making, no liquor is allowed to natives. Since being native minister in the Cape Colony I have excluded all liquor from Pondoland, and the Transkei sale to natives now causes confiscation of license." It is gratifying to find that in the response to Mr. Rhodes' letter the official at the British Foreign Office, in a letter dated December 10, states that "there is no intention on our part to alter the policy of supporting Khama in his opposition to the introduction of the liquor traffic into his country." It is to be noticed that these communications refer to the sale of liquor *to natives*. We trust that Khama will be able to keep out altogether the corrupting element from his dominions, but he has a hard struggle before him. A dispatch from Cape Town, of December 20, says that Khama was to visit the place on January 2 in order to confer with Sir Henry Loch and "to see *for the first time* a large town inhabited by Europeans."

Miscellany.

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This volume is the valuable and interesting record of the proceedings of the remarkable convention held at Detroit last year, comprising in its attendance 1,083 students from 294 institutions of learning in the United States and Canada, 54 representatives of foreign missionary Boards, and 63 missionaries from all parts of the world. This convention discussed the various phases of the foreign missionary work, the general proceedings being interspersed with sectional and denominational conferences under the leadership of experts in the several departments. Secretary Judson Smith of the American Board was the leader in the Educational conference, presenting a paper upon "The Intellectual Qualifications of the Volunteer."

The Trial and Death of Jesus Christ. A Devotional History of Our Lord's Passion. By James Stalker, D.D. New York: A. C. Armstrong & Son.

Those who are familiar with Dr. Stalker's Life of Jesus Christ will naturally expect much from this new volume and certainly they will not be disappointed. It is admirable every way. The thorough scholarship shown in the treatment of the theme does not in the least interfere with its deep spiritual and devotional character. We unhesitatingly class it among the very best devotional books in the language.

BOOKS RECEIVED.

The Expositor's Bible: The Epistles of St. Peter; Epistle to the Romans; Second Epistle to the Corinthians; The Second Book of Kings; The Book of Psalms xc to cl. New York: A. C. Armstrong & Son.

These are additional volumes in the admirable series which we have already commended to our readers.

The Sermon Bible: 1 Peter to Revelation. New York: A. C. Armstrong & Son.

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Now I Lay me down to Sleep: The Prayer of Childhood in Literature and Song. By W. O. Bourne. New York: A. D. F. Randolph & Co.

At Dawn of Day: Thoughts for the Morning Hour. New York: A. D. F. Randolph & Co.

Fanny's Autobiography. A story of Home Missionary Life on the Frontier. Boston and Chicago: Congregational Sunday-School and Publishing Society.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the colleges and seminaries in our own and in mission lands: that they may be so imbued with the Spirit of Christ that their students shall be thoroughly fitted for large and successful work for the Kingdom of God.

The DAY OF PRAYER FOR COLLEGES falls upon Thursday, January 31.

Continued prayer for the people and governments in Turkey and China and Japan: that under the critical circumstances of the present time righteousness and peace and good order may be secured.

ARRIVALS ABROAD.

October —. At Aintab, Miss Lucile B. Foreman.
October 8. At Bailundu, West Africa, Miss Rose A. Bower, M.D.
October 10. At Tientsin, Rev. Charles E. Ewing and wife, and Rev. George D. Wilder.
October 13. At Kamundongo, West Africa, Miss Louise B. Fay.

October 23. At Jen T'sun, Shansi, China, Dr. William L. Hall and wife.

November 3. At Madura, India, Rev. Edward P. Holton and wife, and Rev. William M. Zumbro.

November 19. At Harpoot, Eastern Turkey, Rev. Egbert S. Ellis and Miss Mary L. Daniels.

November 21. At Hadjin, Central Turkey, Miss Agnes E. Swenson.

November 27. At Foochow, Rev. and Mrs. W. L. Beard, Rev. Dwight Goddard, and Rev. and Mrs. G. H. Hubbard.

ARRIVALS IN THE UNITED STATES.

December 27. At New York, Rev. W. A. Farnsworth, D.D., and wife, of Cesarea, Western Turkey.

DEATHS.

December 6. At Parral, Mexico, Mrs. Helen B. Olds. (See page 43.)

December 29. At Hyde Park, Mass., Mr. George C. Hurter. Mr. Hurter was born on the island of Malta, November 10, 1813, and acquired the art of printing in connection with the London Missionary Society at Malta. Appointed an assistant missionary of the American Board in 1841, he arrived at Beirut, Syria, having the new Arabic type, and took charge of the printing establishment of the Board, which position he occupied for twenty-three years. A faithful and true Christian laborer.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The work of Bible-women in Madura. (See page 63.)
2. A delightful tour in Japan. (See page 65.)
3. How the Doshisha celebrated a victory. (See page 66.)
4. Scattered Christians in Japan. (See page 67.)
5. A tour in North China. (See page 67.)
6. Hopeful fields in Western Turkey. (See page 61.)
7. Moslem children in Constantinople. (See page 80.)
8. Progress in Mexico. (See page 68.)

Donations Received in December.

MAINE.

Andover, Cong. ch. and so.	20 00	
Augusta, South Parish Cong. ch. and so.	60 00	
Bath, Winter-st. Cong. ch. and so.	604 62	
Brownville, A friend,	1 00	
Castine, A little Sabbath sch., for Bibles in India,	2 00	
Foxcroft and Dover, Cong. ch. and so.	14 40	
Gray, Enoch Merrill,	1 00	
Limerick, Cong. ch. and so.	6 50	
Milltown, Cong. ch. and so.	40 07	
Monson, Cong. ch. and so.	2 00	
North Anson, Tilson H. Spalding,	5 00	
Orland, Cong. ch. and so., 4; H. T. and S. E. Buck, 20,	24 00	
Portland, St. Lawrence-st. ch. and so., 10; W. C. Rideout, 1,	11 00	
Skowhegan, Cong. ch. and so.	2 65	
Wells, 2d Cong. ch. and so.	4 75	
Yarmouth, 1st Cong. ch. and so.	45 00	—843 99

NEW HAMPSHIRE.

Berlin, Cong. ch. and so.	16 18	
Boscawen, A friend,	5 00	
Brookline, Cong. ch. and so.	9 00	
Center Sandwich, L. W. Stanton,	5 00	
Concord, 1st Cong. ch. and so., to const. MARY F. GIBSON, H. M., 145; West Cong. ch. and so., 14.50,	159 50	
Exeter, Rev. Jacob Chapman,	100 00	
Franklin, Cong. ch. and so.	12 00	
Goffstown, Mary A. Hadley,	25 00	
Hopkinton, Cong. ch. and so.	19 82	
Keene, A Christmas offering,	2 00	
Laconia, Cong. ch. and so.	51 00	
Lee, Cong. ch. and so.	8 00	
Manchester, 1st Cong. ch. and so., to const. Dr. ELLEN A. WALLACE, H. M.	156 50	
Nashua, 1st Cong. ch. and so.	100 00	
Newington, Cong. ch. and so.	7 20	
Peterborough, Union Cong. ch., Extra-cent-a-day Band,	20 00	
Pittsfield, 1st Cong. ch. and so.	13 81	
Portsmouth, Mrs. F. H. Sheldon,	2 00	
Salem, Cong. ch. and so.	3 00	
Sanbornton, Cong. ch. and Sab. sch.	75 00	
Somersworth, Cong. ch. and so.	30 51	
Stewartstown, "First Fruits," additional,	1 80	
Tilton, Cong. ch. and so.	42 50	—864 82

VERMONT.

Barre, Cong. ch. and so.	23 28	
Bellows Falls, 1st Cong. ch. and so.	9 16	
Bradford, 1st Cong. ch. and so., to const, with other dona., Rev. H. T. BARNERD, H. M.	47 50	

Brattleboro, Centre Cong. ch. and so. 25 87
Burlington, 1st Cong. ch., "Tithe," 1 20
Colchester, Cong. ch. and so. 11 00
Greensboro, Cong. ch. and so. 18 25
Hartland, Cong. ch. and so. 10 00
Jeffersonville, Second ch. of Cambridge, 5 00
Middlebury, Cong. ch. and so. 70 50
Montpelier, Bethany Cong. ch. and so. 45 87
North Craftsbury, Cong. ch. and so. 5 00
Northfield, Cong. ch. and so. 14 42
Peacham, Cong. ch. and so., to const. Rev. J. K. Williams, H. M. 70 00
Richmond, "Friends," 5 00
Rochester, Cong. ch. and so. 30 00
Royalton, 1st Cong. ch. and so. 25 00
South Hero and Grand Isle, Cong. ch. and so. 26 57
South Royalton, Cong. ch. and so. 39 21
St. Johnsbury, South Cong. ch. and so. 2 50
Stowe, R. A. Savage, 34 80
Washington Co., A friend, 10 00
West Brattleboro, Cong. ch. and so. 35 20
Westfield, M. C. Hitchcock, 3 65
Westminster, Cong. ch. and so. 22 00
West Randolph, 1st Cong. ch. and so. 23 27
Windham, Cong. ch. and so., of which 1 from Banks Fund, 31 00
Windsor, "W." 2 70—647 95

MASSACHUSETTS.

Abington, 1st Cong. ch. and so. 10 22
Acton, Cong. ch. and so. 20 00
Amherst, North Cong. ch. and so. 65 24
Andover, West Cong. ch. and so., 63.94; Free Christian ch., add'l, 14.52, 78 46
Arlington, Cong. ch. and so. 100 93
Attleboro, 2d Cong. ch. and so. 95 93
Auburndale, Cong. ch. and so. 10 00
Berkley, Ladies' Cent Soc. 15 00
Blandford, Cong. ch. and so. 13 50
Boston, 2d ch. (Dorchester), 299.13; Union ch., 193.70; Phillips ch., 75; Pilgrim ch. (Dorchester), 68.73; Park-st. ch., 60; 1st ch. (Charlestown), 34.77; Boylston ch. (Jamaica Plain), 32.39; Highland ch., 4.50; Y. P. S. C. E. of do., for native preacher, China, 30; Central ch. (Jamaica Plain), 70c.; A friend, 10; A friend, 2; A friend, 1, 811 92

Boston, *Summary for 1894:*—

Old South Church,	6,431 64		
do., to Woman's Board,	1,068 85	7,500	49
Central church,	2,456 19		
do., to Woman's Board,	873 62	3,329	81
2d ch. (Dorchester),	1,179 10		
do., to Woman's Board,	923 60	2,102	70
Mount Vernon church,	1,588 62		
do., to Woman's Board,	380 00	1,968	62
Park-st. church,	1,278 90		
do., to Woman's Board,	456 85	1,735	75
Shawmut church,	771 50		
do., to Woman's Board,	886 90	1,658	40
Union church,	569 46		
do., to Woman's Board,	799 31	1,368	77
Eliot ch. (Roxbury),	612 24		
do., to Woman's Board,	357 07	969	31
Walnut-ave. church,	446 07		
do., to Woman's Board,	487 55	933	62
Immanuel church,	387 23		
do., to Woman's Board,	422 08	809	31
Phillips ch. (South Boston),	125 00		
do., to Woman's Board,	409 57	534	57
Central ch. (Jamaica Plain),	139 60		
do., to Woman's Board,	349 70	489	30
Winthrop ch. (Charlestown),	233 69		
do., to Woman's Board,	185 96	419	65
Brighton church,	137 40		
do., to Woman's Board,	282 24	419	64
Highland ch. (Roxbury),	318 37		
do., to Woman's Board,	66 00	384	37
South Evang. ch. (West Roxbury),	227 29		
do., to Woman's Board,	82 00	309	29
Allston church,	89 32		
do., to Woman's Board,	219 20	308	52
Berkeley Temple,	105 23		
do., to Woman's Board,	186 00	291	23
Village ch. (Dorchester),	89 21		
do., to Woman's Board,	156 75	245	96
Maverick ch. (East Boston),	76 00		
do., to Woman's Board,	103 74	179	74
Pilgrim ch. (Dorchester),	88 32		
do., to Woman's Board,	64 93	153	25
1st ch. (Charlestown),	34 77		
do., to Woman's Board,	43 00	77	77
Boylston ch. (Jamaica Plain),	32 39		
do., to Woman's Board,	25 00	57	39
Trinity ch. (Neponset),	40 00		
do., to Woman's Board,	12 00	52	00
Roslindale church,	15 15		
do., to Woman's Board,	26 00	41	15
Harvard ch. (Dorchester),	11 50		
do., to Woman's Board,	20 00	31	50
Hollis Moore Memo. Fund,		300	00
Miscellaneous, to A. B. C. F. M.	4,366 00		
do., to Woman's Board,	318 50	4,684	50
Specials, to A. B. C. F. M.		8,278	47
Legacies, to A. B. C. F. M.	20,654 92		
do., to Woman's Board,	4,200 00	24,854	92
School Fund,		214	51
		64,704	51

Boylston, Cong. ch. and so. 20 00
Braintree, 1st Cong. ch. and so. 10 69
Bridgewater, Central-sq. ch., Mrs. Isaac Dunham, 1 00
Brimfield, 2d Cong. ch. and so. 6 14
Brookline, Harvard Cong. ch. and so., 2,323.93; Mrs. Augusta S. Noyes, 50, 2,373 93
Byfield, Cong. ch. and so. 10 00
Cambridgeport, Pilgrim ch., m. c., 13.45; Pilgrim Sab. sch., toward support Rev. J. K. Browne, 76.71, 90 16
Campello, South Cong. ch. and so. 100 00
Carlisle, Cong. ch. and so. 10 00
Chelsea, Miss A. M. Dutch, 5 00
Cheshire, Cong. ch. and so. 28 50
Chicopee, 1st Cong. ch. and so. 16 60
Cliftondale, Rev. Allen E. Cross, 10 00
Clinton, 1st Cong. ch. and so. 74 20
Concord, Trin. Cong. ch. and so. 6 00
Dalton, W. Murray Crane, to const. F. W. Strong, H. M. 100 00
Dedham, Mrs. Cozzens and Mrs. Crehore, 5 00
Douglass, Cong. ch. and so. 8 00
Dover, Cong. ch. and so. 3 70
Duxbury, Pilgrim ch. and so. 9 44
Easthampton, Payson Cong. ch. and so., to const. George B. Noble, H. M. 129 87
Enfield, Cong. ch. and so. 56 27
Everett, 1st Cong. ch. and so. 58 68
Framingham, Plymouth Cong. ch. and so. 13 25
Gilbertville, Cong. ch. and so., to const. Clarence C. Warner, H. M. 113 10
Globe Village, Free Evang. ch., A member, 5 00
Gloucester, Lanesville Cong. ch. and so. 13 53
Great Barrington, 1st Cong. ch. and so. 103 42
Greenfield, 2d Cong. ch. and so. 19 73
Hanson, Cong. ch. and so. 4 44
Hanover, A friend, 10 00
Harvard, Rev. C. C. Torrey, 5 00
Harwich, Cong. ch. and so. 31 88
Haydenville, Cong. ch. and so. 10 00
Hingham, Evan. Cong. ch., A friend, 20 00
Holliston, 1st Cong. ch. and so. 36 24
Holyoke, 2d Cong. ch., Ladies, toward salary Mrs. W. E. Hitchcock, 150 00

Huntington, 2d Cong. ch. and so. 9 42
Hyde Park, 1st Cong. ch. and so. 56 93
Ipswich, 1st Cong. ch. and so., 10; M. N. T., 10, 20 00
Lancaster, Edward Phelps, 60 00
Leicester, 1st Cong. ch. and so. 69 09
Lenox, Cong. ch. and so. 20 04
Lexington, Hancock Cong. ch. and so. 19 27
Linden, Cong. ch. and so. 11 80
Littleton, Cong. ch. and so. 16 50
Longmeadow, La. Benev. Assn. 82 60
Lowell, Dana H. Spiller, 3 00
Ludlow, A grateful Christian, 10 00
Lunenburg, Cong. ch. and so. 5 00
Lynn, 1st Cong. ch. and so., 41; Central Cong. ch. and so., 25, 66 00
Malden, 1st Cong. ch. and so. 141 31
Manomet, Cong. ch., Rev. Geo. Sterling, 2 00
Medford, Union Cong. ch. and so. 1 00
Medway, Cong. ch. and so. 75 00
Millbury, 1st Cong. ch. and so., 58.95; M. D. Garfield, 10, 68 95
Middleboro, Thomas P. Carleton, 1 00
Monson, Cong. ch. and so. 322 10
Montague, 1st Cong. ch. and so. 42 00
New Bedford, North Cong. ch. and so., of which 351 toward support Rev. and Mrs. F. R. Bunker, 366 50
Newton, Eliot ch. 262 99
Newton Centre, First ch. 60 00
Newton Highlands, Cong. ch. and so. 324 43
Newtonville, Central Cong. ch. and so. 196 52
North Adams, Cong. ch. and so. 135 13
North Amherst, Mrs. Ellen E. Fisher, 10 00
North Attleboro, 1st Cong. ch. and so. 3 34
North Billerica, E. R. Gould, for Foochow mission, 5 00
Northbridge, 1st Cong. ch. and so. 65 00
North Brookfield, 1st Cong. ch. and so. 32 06
North Carver, A friend of missions, 5 00
Northampton, Edwards ch., Isaac Bridgman, 5; Rev. H. L. Edwards, 10, 15 00
Northfield, Trin. Cong. ch. and so. 15 00
Norwood, 1st Cong. ch. and so. 112 08
Orleans, Cong. ch. and so. 17 65
Phillipston, Cong. ch. and so. 7 64
Pittsfield, 1st Cong. ch. and so., 200; Mrs. Fannie S. Bissell, 4, 204 00
Plymouth, Chiltonville, Cong. ch. and so. 12 35
Plympton, Cong. ch. and so. 6 28
Randolph, 1st Cong. ch. and so. 62 48
Reading, Cong. ch. and so., 12.28; Mrs. Sarah Smith, 10, 22 28
Rochester, Cong. ch. and so. 8 00
Royalston, 1st Cong ch. and so. 9 72
Saxonville, Edwards ch. and so. 12 20
Sheffield, Cong. ch. and so. 6 13
Shelburne Falls, Cong. ch. and so. 42 20
Sherborn, Pilgrim Cong. ch. and so. 30 00
Shrewsbury, Cong. ch. and so. 15 00
South Hadley, Mt. Holyoke College, Miss Mary F. Leach, 50 00
South Hadley Falls, Cong. ch. and so. 5 00
Somerville, Prospect Hill ch. 24 35
South Royalston, Lee Cong ch. and so. 5 29
South Walpole, Geo. F. Wright, 2; Missionary, 1, 3 00
South Weymouth, Union Cong. ch. and so. 161 76
Springfield, First ch. of Christ, Marvin Chapin, 200; A thank-offering, 107; Memorial ch., 44.50, 351 50
Stockbridge, Cong. ch. and so. 26 75
Stoughton, 1st Cong. ch. and so. 9 79
Taunton, Winslow Cong. ch. and so., 100; A friend, 50, 150 00
Templeton, Trin. Cong. ch. and so. 16 32
Turners Falls, Cong. ch. and so. 26 25
Upton, 1st Cong. ch. and so. 21 56
Waquoit, Cong. ch. and so. 17 47
Waverley, Cong. ch. and so. 12 89
Webster, 1st Cong. ch. and so. 69 86
Wellesley, Cong. ch. and so., add'l, 50
Wellesley Hills, Mrs. Darwin Adams, 10 00
Wendell, Cong. ch. and so. 4 00
West Boylston, 1st Cong. ch. and so. 25 40
West Dennis, "Friend," 1 00
Westford, Union Cong. ch. and so. 12 00
West Medway, 3d Cong. ch. and so. 7 00
Westminster, Cong. ch. and so. 18 30
Westport, Pacific Union Cong. ch. and so. 12 50
West Springfield, 1st Cong. ch. and so. 10 50
Whitinsville, Cong. ch. and so. 186 10
Whitman, 1st Cong. ch. and so. 62 00
Williamstown, 1st Cong. ch. and so. 57 14
Wilmington, Cong ch. and so. 12 75
Winchester, 1st Cong. ch. and so. 363 87
Winchendon, North Cong. ch. and so., 20.14; 1st ch., A friend's thank-offering, 50, 70 14
Wollaston, Cong. ch. and so. 197 00
Worcester, Piedmont ch., 274.40; Union ch., 113.16; Plymouth ch., 36.90; Hope ch., 13; Mrs. Harriet S. Sanford, 3, 440 46
Yarmouth, 1st Cong. ch. and so. 30 00

10,529 41
Less amount from Worcester transferred to Jaffna Medical Mission, 200 00—10,329 41

Legacies. — Boston, Mrs. Mary A. Blood, by J. H. Curtis, Ex'r, interest, 300 00
Leominster, Leonard Burrage, by M. D. Howes, Ex'r, bal., 1 13
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 58 00—359 13

10,688 54

RHODE ISLAND.

Central Falls, Cong. ch. and so. 53 11
East Providence, Newman Cong. ch. and so. 30 00
Providence, Central Cong. ch., Elizabeth G. King, 100; Union Cong. ch. and so., 43.98; Free Evan. Cong. ch. and so., 10; Mrs. Phœbe W. Angell, 15, 168 98
Westerly, Cong. ch. and so. 5 00
Woonsocket, Globe Cong. ch. and so. 31 66—288 75

CONNECTICUT.

Berlin, 2d Cong. ch., La. Benev. So. 66 56
Bridgeport, Olivet Cong. ch. and so. 27 62
Bristol, Cong. ch. and so. 61 92
Colebrook, Cong. ch. and so. 18 05
Danielsonville, Westfield Cong. ch. and so. 32 94
Deep River, Cong. ch. and so. 33 70
East Haven, Cong. ch. and so. 18 50
Easton, Cong. ch. and so., toward support Rev. W. P. Elwood, 21 00
Ellington, Cong ch. and so. 136 27
Farmington, 1st Cong. ch. and so., of which 130 toward support Rev. Geo. P. Knapp. 180 00
Gilead, Cong. ch. and so., to const., with other dona., JOHN E. ELLIS, H. M. 66 00
Goshen, Cong. ch. and so. 136 21
Granby, South Cong. ch. and so. 5 00
Green's Farms, Cong. ch. and so., of which 43 toward support Rev. W. P. Elwood, 80 00
Hadlyme, Cong. ch. and so. 13 68
Hartford, Windsor-ave. Cong. ch. and so., 41.83; Mrs. Mary C. Bemis, 100; A friend, 100; Abel S. Clark, 5, 246 83
Killingworth, Cong. ch. and so. 11 00
Madison, 1st Cong. ch. and so. 7 75
Manchester, 2d Cong. ch. and so. 129 41
Meriden, Center Cong. ch. and so. 25 00
Middlefield, Cong. ch. and so. 40 68

Middletown, 1st Cong. ch. and so., 154.67; A friend, 20; Arthur W. Smith, for native preacher, India, 5, 179 67
Milford, 1st Cong. ch. and so. 56 49
Monroe, A. Wheeler, 2 80
New Britain, Y. P. S. C. E. of South Cong. ch., toward support Mrs. Amy B. Cowles, 200; M. S. Stanley, 20, 220 00
New Haven, United Cong. ch. and so., 580; College-st. ch., 132.89; Center ch., 127.88; Davenport Cong. ch., 70.76; Taylor Cong. ch., 11.25; A friend, 5, 927 78
New London, First ch. of Christ, 14.35; Mrs. B. P. McEwen, 30, 44 35
New Milford, 1st Cong. ch. and so. 233 35
Northfield, Cong ch. and so. 15 81
Northford, Cong. ch. and so. 5 00
Norwich, "Thanksgiving," 30 00
Orange, Cong. ch. and so. 21 50
Plainfield, 1st Cong. ch. and so. 12 15
Plainville, Cong. ch. and so. 57 14
Poquonock, Cong. ch. and so. 38 66
Putnam, 2d Cong. ch. and so. 2 40
Salisbury, Cong. ch. and so, 136.15; "The Salisbury Mites," 3.50, 139 65
Sharon, Cong. ch. and so 6 84
South Britain, Cong. ch. and so. 13 05
South Glastonbury, Cong. ch. and so. and Sab. sch. 11 11
South Manchester, Cong. ch. and so. 127 59
Southport, Y. P. S. C. E. and Sab. sch., toward support Rev. W. P. Elwood, 70 74
Stonington, 2d Cong. ch. and so., 30; 1st Cong. ch. and so., 10, 40 00
Stony Creek, Church of Christ, 2 00
Terryville, "B. E. C.," for Japanese student, 30 00
Torrington, 3d Cong. ch. and so. 36 87
Unionville, Mrs. M. M. Smith, 35 00
Warren, Cong. ch. and so. 25 00
Waterbury, 2d Cong. ch. and so. 700 60
West Cornwall, 2d Cong. ch. and so. 64 00
West Hartford, 1st ch. of Christ, 45 97
West Haven, Cong. ch. and so. 20 55
Westminster, Rev. and Mrs. S. B. Carter, 12 85
West Winsted, 2d Cong. ch. and so., add'l, 10; A friend, 10, 20 00
Winchester, Cong. ch. and so. 3 94
Winsted, 1st Cong. ch. and so. 76 26
Woodbridge, Cong. ch. and so. 19 46
Wolcott, Cong. ch. and so. 7 91—4,714 61

Legacies. — New Haven, Samuel Miller, by Geo. D. Miller, Trustee, add'l, 200 00

4,914 61

NEW YORK.

Albany, A friend, 35; W. R. Eastman, 10, 45 00
Angola, Miss A. H. Ames, for Japanese student, 5 00
Arcade, Cong. ch. and Sab. sch. 10 00
Brooklyn, Church of the Pilgrims, 3,163.81; Central ch., 2,045.98; Plymouth ch., 570.29; New England ch., Sab. sch. and Y. P. S. C. E., to const. Dea. John M. Stearns, H. M., 100; South ch., 60.71; Clinton-ave. ch., 30; East ch., 9.80, 5,980 59
Canaan Four Corners, Mrs. A. Barstow, 12 00
Catskill, Mrs. John Doane, 5 00
Chateaugay, Joseph Shaw, 5 00
Chenango Forks, Cong. ch. 7 00
Clifton Springs, Wm. C. Schofield, 5 00
Cortland, Mary E. Trow, 5 00
East Bloomfield, Cong. ch., to const. Rev. M. L. Stimson, H. M. 50 00
Hamilton, Cong. ch. 18 00
Harpersfield, Cong. ch. 4 00
Huntington, Rev. W. J. Jennings, 10 00
Jefferson, Mrs. C. Nichols, 9 00
McGrawville, H. D. Correy, 1 00
Middletown, 1st Cong. ch. 7 25
Mt. Sinai, Rocky Point ch. 15 00
New York, Broadway Tabernacle ch., m. c., 34; Pilgrim ch., 61.25; Welsh ch., 10; Trinity ch., 5.20; Cephas Brainard, Jr., to const. himself, H. M., 100; "W. C. C.," 10, 220 45
No. Walton, Cong. ch. 9 00
Norwich, Cong. ch., for Scudder Memo. Fund, 40 00
Patchogue, John S. Havens, 10 00
Rochester, Mrs. Prof. Wm. A. Stevens, 20 00
Rockaway Beach, 1st Cong. ch. 2 54
Saratoga, An aged friend, 10 00
Watertown, The family of the late L. T. Sawyer, 60 00
——, A friend, 18 40—6,584 23

Legacies. — Southampton, Elizabeth Tebault, by James H. Pierson, Ex'r, 969 00

7,553 23

NEW JERSEY.

East Orange, Trinity ch., to const. Ogden H. Bowers, H. M. 100 00
Haddonfield, J. D. Lynde, 50 00
Lakewood, A. W. Kenney, 10 00
Newark, Orange Valley Cong. ch., 160.25; Belleville-ave. Cong. ch., A Christmas gift, 133; 1st Cong. ch., 31.69, 324 94
Plainfield, Cong. ch. 177 00—661 94

PENNSYLVANIA.

East Smithfield, Cong. ch. 9 00
Guy's Mills, Mrs. F. M. Guy, 5 00
Hartord, Cong. ch. 7 36
Johnstown, 1st Cong. ch. 10 00
Kane, Cong. ch. 3 00
Philadelphia, Central ch., Rev. Moseley H. Williams, 15 00
Pittston, 1st Cong. ch. 13 10
Shamokin, Welsh Cong. ch. 7 50
Wilkesbarre, 1st Welsh Cong. ch. 26 75—96 71

Legacies. — Pittsburgh, Ellen Price Jones, by William Lewis, Ex'r, in part, 99 20

195 91

MARYLAND.

Baltimore, 2d Cong. ch. 9 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 72.56; do., A member, 25; Plymouth Cong. ch., 5, 102 56

GEORGIA.

Atlanta, Central Cong. ch., La. For. Mis. Soc., 27.50; Friends, 20, 47 50

FLORIDA.

Avon Park, Union Evan. ch. 5 00
Georgianna, Mr. and Mrs. F. W. Munson, 5 00
Oviedo, Mrs. E. J. Humphrey, 20 00
Philips, Cong. ch. 8 22—38 22

LOUISIANA.

New Orleans, "Tulane," 50 00

TEXAS.

San Antonio, Mrs. S. M. Newton, 5 00

MISSOURI.

Bevier, Welsh Cong. ch. 5 00
Cameron, Mrs. Hiram Smith, of which 25 for Mexico and 25 for W. C. Africa, 50 00
Kidder, Cong. ch. 7 21
St. Louis, 3d Cong. ch., 27.99; Central Cong. ch., 20; A. S. Grindon, 1, 48 99
Webster Groves, 1st Cong. ch. 136 36—247 56

KENTUCKY.

Williamsburg, Mrs. J. C. Bateham, 20 00

TENNESSEE.

Deer Lodge, 1st Cong. ch. 3 70

ARKANSAS.

Silver Springs, Mrs. Mary E. Bailey, 5 00

OHIO.

Akron, 1st Cong. ch., 115; West Cong. ch., 53.20,	168 20	
Alexis, Cong. ch.	4 00	
Amherst, Cong. ch., toward support Rev. J. P. Jones,	23 15	
Belden, Cong. ch.	5 80	
Berea, Cong. ch.	8 69	
Brooklyn Village, Cong. ch., for salary Rev. J. P. Jones,	10 10	
Chatham Centre, Cong. ch.	25 00	
Cincinnati, Walnut Hills Cong. ch.	15 55	
Cleveland, 1st Cong. ch.	25 17	
Columbus, 1st Cong. ch., 245.32; Eastwood Cong. ch., 15.27,	260 59	
Coolville, A friend,	40	
Dover, 1st Cong. ch., toward salary Rev. J. P. Jones,	40 00	
Edinburg, Cong. ch.	25 00	
Freedom, Cong. ch.	6 00	
Hudson, Cong. ch., to const., with other donations, Dea. HERBERT A. HITCHCOCK, H. M.	22 50	
Huntsburgh, Cong. ch.	25 28	
Litchfield, Cong. ch.	6 50	
Oberlin, Students of Oberlin College, for support of Rev. Cyrus A. Clark, 100; Dudley Allen, M.D., to const. Prof. F. F. JEWETT, H. M., 100,	200 00	
Olmstead, Cong. ch., toward support Rev. J. P. Jones,	5 00	
Rome, Geo. H. Webb,	14 75	
Sheffield, La. Sewing Circle,	5 00	
Springfield, Lagonda-ave. Cong. ch., 17; Elinor M. Purssell, 5,	22 00	
Wakeman, Cong. ch.	11 12	
Warren, Mrs. Mary L. Adkins,	50 00	
Wellington, Mrs. M. R. Hamlin, 20; Mrs. Edward West, 20,	40 00	
Williamsfield, Cong. ch., 13; Mrs. Eliza Chase, 5,	18 00	
Vermillion, Cong. ch.	13 50—1,051 30	
Legacies—Mad River, Frances J. Snodgrass, by Samuel R. Harshman, Trustee, add'l,	650 00	
	1,701 30	

ILLINOIS.

Albion, Cong. ch.	2 50	
Aurora, 1st Cong. ch.	4 84	
Big Rock, Mrs. Mary Pierce,	20 00	
Chicago, Union Park Cong. ch., 196.95; Kenwood Evan. ch., 165.77; 1st Cong. ch., 163.40; University Cong. ch., 71.31; New England Cong. ch., 36.04; Covenant Cong. ch., 30.36; Central Park Cong. ch., 30; Leavitt-st. Cong. ch., 15.19; Waveland-ave. Cong. ch., 1.36; A. Wiebking, for China, 1,	711 38	
Decatur, 1st Cong. ch.	17 50	
Delavan, R. Hoghton,	20 00	
Englewood, Pilgrim Cong. ch.	3 00	
Evanston, 1st Cong. ch., to const., with other donations, Rev. N. A. PRENTISS, ARTHUR L. FANNING, FRANK M. ELLIOT, Mrs. SARAH B. BRADLEY, Mrs. C. C. SCALES, H. M.	131 00	
Geneseo, Mrs. A. E. Paul,	12 00	
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Jacksonville, Cong. ch.	53 55	
Millburn, Cong. ch.	16 00	
Moline, 1st Cong. ch.	95 92	
Peoria, 1st Cong. ch.	65 51	
Plainfield, A friend,	20 00	
Pontiac, Rev. S. Penfield,	5 00	
Poplar Grove, Cong. ch., 22.56; A friend, 50,	72 56	
Port Byron, Cong. ch.	28 05	
Providence, Cong. ch.	42 07	
Quincy, 1st Union Cong. ch.	74 91	
Rockford, 2d Cong. ch., (see 250 special), 542.55; 1st Cong. ch., 124,	666 55	
Roseville, Mr. and Mrs. L. C. Axtell,	50 00	
Seward, 1st Cong. ch.	8 00	
Tonica, Cong. ch., of which 25 from Mrs. A. F. Ryder,	43 45	
Udina, J. C. Hall,	5 00	
Wheaton, 1st Cong. ch.	111 05	
Winnetka, 1st Cong. ch.	40 00	
Wyoming, Mrs. William Walters,	10 00	
	2,337 84	
Less amount from Decatur, transferred to Jaffna Medical Mission,	4 99—2,332 85	

MICHIGAN.

Allegan, Cong. ch.	20 50	
Ann Arbor, 1st Cong. ch.	111 35	
Brooklyn, Mary J. Boyce,	1 00	
Covert, Cong. ch.	16 00	
Detroit, 1st Cong. ch., 255.32; Woodward-ave. Cong. ch., 138.82; Fort-st. Cong. ch., 5,	399 14	
Gaylord, Rev. P. M. Crips,	5 00	
Hudson, 1st Cong. ch.	30 00	
Kendall, Cong. ch.	5 00	
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Ovid, Cong. ch.	11 60	
Pontiac, Cong. ch.	45 35	
Port Haven, 1st Cong. ch.	10 77	
Richmond, Rev. W. I. Hunt,	5 00	
Vicksburg, Rev. J. Van Antwerp,	2 00	
Union City, Cong. ch.	32 58—705 29	
Legacies.—Ann Arbor, Dr. Corydon L. Ford, by E. C. Walker, Ex'r,	1.000 00	
	1,705 29	

WISCONSIN.

Beloit, 2d Cong. ch., 35.39; 1st Cong. ch., 8,	43 39	
Berlin, Cong. ch., 9.50; Union ch., 5,	14 50	
British Hollow, Thomas Davies,	40 00	
Delavan, Cong. ch.	17 23	
Eau Claire, 2d Cong. ch.	4 50	
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Hartford, Cong. ch.	57 00	
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Lake Geneva, T. F. Tolman,	1 00	
Lancaster, Cong. ch.	28 35	
Madison, 1st Cong. ch., add'l,	5 00	
Menomonie, Cong. ch.	22 60	
Milwaukee, Plymouth ch., 58.46; Pilgrim Cong. ch., 16.83,	75 29	
Peshtigo, Rev. E. N. Andrews,	5 00	
Raymond, Cong. ch.	4 52	
Roberts, Cong. ch.	9 00	
Rosendale, 1st Cong. ch.	10 50	
Seymour, Cong. ch.	6 00—365 32	

IOWA.

Afton, Mrs. M. A. Clark,	15 00	
Algona, Cong. ch.	22 61	
Bellevue, Cong. ch.	4 00	
Blairsburg, Cong. ch.	4 77	
Chester, Cong. ch.	7 27	
Creston, 1st Cong. ch.	10 00	
Dunlap, Cong. ch.	17 43	
Fairfield, Cong. ch.	5 43	
Genoa Bluff, Cong. ch.	7 22	
Lewis, Cong. ch.	14 00	
Osage, Cong. ch.	19 10	
Rockford, Cong. ch.	3 53	
Rock Rapids, Cong. ch.	13 08	
Rockwell, 1st Cong. ch.	20 00	
Stuart, 1st Cong. ch.	31 90	
Toledo, Cong. ch.	20 30	
Waterloo, Rev. M. K. Cross,	15 00—230 64	

MINNESOTA.

Duluth, "Mother's Birthday," 16 00
Groveland, Cong. ch. 13 00
Madison, Cong. ch. 2 25
Minneapolis, 1st Cong. ch., 43; Lyndale Cong. ch., 24.20; Silver Lake Cong. ch., 11.50, 78 70
Northfield, 1st Cong. ch. 116 25
St. Charles, A friend, 1 00
St. Paul, Pacific Cong. ch., 2.45; Geo. Spaulding, 1, 3 45
Tracy, Eliza J. Thomas, 7 00—237 65

KANSAS.

Council Grove, 1st Cong. ch. 19 67
Garnett, Cong. ch. 3 62
Fowler, Cong. ch., by Geo. E. Palmer, 5 00
Leavenworth, 1st Cong. ch., of which 12 Thank-offering, to const. J. W. Johnson, H. M. 100 00
Seneca, 1st Cong. ch. 30 63
Stafford, Cong. ch. 1 40—160 32

NEBRASKA.

Ashland, Cong. ch. 8 70
Hastings, Ger. Cong. ch. 12 00
Lincoln, Plymouth ch., 24.15; Vine-st. Cong. ch., 9.85, 34 00
Omaha, Hillside Cong. ch. 17 31—72 01

CALIFORNIA.

Corralitos, Class of '93, Pacific Theol. Sem., for Chinese student, Tung-cho, 10 00
Martinez, Cong. ch. 10 00
Oakland, Plymouth-ave. Cong. ch. 6 35
Redlands, Lugonia Terrace Cong. ch. 43 00
San Bernardino, M. B. Smith, 5 00
San Jose, 1st Cong. ch. 20 00
Soquel, Cong. ch. and Sab. sch., for native preacher, India, 12 50—106 85

COLORADO.

Manitou, Rev. A. O. Downes, 23 00
Trinidad, Rev. H. E. Peabody and wife, for native helper, No. China, 25 00—48 00

WASHINGTON.

Tacoma, East ch. 2 11

NORTH DAKOTA.

Carrington, Miss A. C. Edwards, 5 00
Hankinson, Wahpeton Conference, 55—5 55

SOUTH DAKOTA.

Aberdeen, Plymouth Cong. ch. 3 02
Meckling, Cong. ch. 3 00
Mound City, City Mission, 6; Jacob ch., 4; Jacob Gross, 5, 15 00—21 02

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New York. — Blooming Grove, Cong. Sab. sch., 22.50; Brooklyn, Y. P. S. C. E. of New England Cong. ch., for native preacher, East Turkey, 40; do., Tompkins-ave. Y. P. S. C. E., 25; do., Clinton-ave. Cong. Sab. sch., 25; Buffalo, Y. P. S. C. E. of People's ch., for Theol. student, Adams, 30, and for student Training School, Ceylon, 25; Flushing, Cong. Sab. sch., for work in Broosa, 35.46; New York, Welsh Sab. sch., 5; Northville, Cong. Sab. sch., 50; Warsaw, Cong. Sab. sch. 32.69, 290 65
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Minnesota. — Big Lake, Union Sab. sch., 1; Orrick, Union Sab. sch., 80c.; St. Paul, Ply. Cong. Sab. sch., 2.61, 4 41

KANSAS. — Eureka, Y. P. S. C. E. 10 00
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745 52

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NEW YORK. — Brooklyn, East Cong. Sab. sch., for "Morning Star," 25; Buffalo, 1st Cong. Sab. sch., for support Mrs. Logan, 152.40, 177 40
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ILLINOIS. — Amboy, Cong. Sab. sch., for "Morning Star," 10 00
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566 67

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NEW JERSEY. — Bergen Point, Reformed church Sab. sch., for "Manoug," Aintab, 50; Glen Ridge, J. A. Jamison's Sab. sch. class, for catechist, India, 25; do., Cong. ch., T. M. Nevius, for native preacher, Madura, 10; Lakewood, A. W. Kenney, for support of Haigason Tafralian, 25; Plainfield, S. E. M. Thorpe, for Dr. Riggs's work, 5, 115 00

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MISSOURI. — Springfield, German Cong. ch., for work in Mardin, 4 00

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MICHIGAN. — Kalamazoo, Junior C. E. S. and friends, for use of Mrs. F. R. Bunker, 5.50; ——, "No lover of debt," for Foochow, 100, 105 50

IOWA. — Corning, Y. P. S. C. E. of 1st Cong. ch., for pupils, care of Miss E. M. Chambers, 7; Iowa Falls, Y. P. S. C. E., for "Margaret," care of Miss Mellinger, 10, 17 00

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MINNESOTA. — Kasson, A friend, for Foochow, 20; Northfield, Extra-cent-a-day Band, for pupils, care of Rev. H. K. Wingate, 20, and for Dr. Riggs's work, 20; do., A friend, 10r Foochow, 10; do., Mrs. C. W. and Mary Merrill, for Foochow, 5; Mantorville, Y. P. S. C. E., for pupil Anatolia College, 10, 85 00

CALIFORNIA. — Mills College, Tolman Band, for Bible reader, Ceylon, 12.50, and for student, Batticotta Sem., 12.50; Oleander, Rev. Jos. Overton, for Foochow, 2; Redlands, Harriet S. Cousens, for Foochow, 10, 37 00

CANADA. — Montreal, Mrs. A. T. Williams, for Theol. Student, care Rev. J. P. Jones, 60; St. Thomas, Alma College Mis. So., for pupils, care Miss E. G. Bissell, 24, 84 00

MISSION WORK FOR WOMEN.

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For school work, care of Rev. W. E. Fay,	59 29	
For Bible woman, care of Mrs. W. A. Farnsworth,	75 00	
For kindergarten work, care of Rev. J. L. Fowle,	60 00	
For church in Sartovan,	20 00	
For use of Emily C. Wheeler,	42 00	
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For "Asme," care of Dr. G. N. Kimball,	16 00	
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For Bible woman, care of Miss Ella J. Newton,	20 00	
For Okayama Orphanage,	20 00	
For tuition of daughter of Rev. Paul Sawayama,	20 00	
For nurse in Kyōto,	30 00	
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For use of Miss Mary L. Page,	25 00	
For tuition of Renée de Tienda,	65 00	
For use of Miss Alice H. Bushee,	5 00	
For use of Mrs. Pease,	5 00	— 572 69

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.
Mrs. Frances A. Sanders, *Treasurer.*

For use of Rev. F. W. Macallum, 6 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

MASSACHUSETTS. — Holliston, Y. P. S. C. E. and friends, 10; Somerville, Winter Hill Cong. ch., Band of Youthful Helpers, 3.10, 13 10

CONNECTICUT. — Simsbury, Y. P. S. C. E. 7 00

NEW YORK — Brooklyn, Puritan Sab. sch. 10 00

OHIO. — Claridon, Cong. Sab. sch., 8; West Andover, Cong. Sab. sch., 3.20, 11 20

ILLINOIS. — Roseville, Mr. and Mrs. L. C. Axtell, 10 00

MINNESOTA. — Ada, Cong. Sab. sch. 1 90

53 20

Previously received and acknowledged since September 1, 1893,	4,921 94	
Received in December, as above,	53 20	
Total receipts for the College,	4,975 14	6,885 70
Donations received in December,		59,779 36
Legacies ,, ,,		3,277 33
		63,056 69

Total from September 1 to December 31, 1894: Donations, $144,584.05; Legacies, $50,362.11 = $194,946.16.

For Young People.

CHILDREN OF THE CONQUERORS.

BY REV. HENRY O. DWIGHT, OF CONSTANTINOPLE.

Walking one day near the castle of Roumeli Hissar, on the Bosphorus, my attention was drawn to a group of Turkish boys playing by the roadside. They were children of some of the families which occupy the quaint but ruinous wooden houses that stand on the rocky slope within the castle walls. Perhaps the popular tradition is true, that they are direct descendants of the very men placed in garrison in that castle four hundred and fifty years ago by the conqueror of Constantinople when he had completed its splendid towers and massive walls, as the first step toward the siege of the doomed city.

As I came opposite the boys one of them called out, much as if he had found a squirrel or a bird's nest: "Hi! there 's a photograph machine. Let 's have our picture taken. Say, there, take our picture now!"

This was my summary introduction to Ahmed, the taller of the boys in the group opposite. The mode of address was rather brusque, but these boys are taught that they need not be polite when speaking to a Christian. The uncouth form of the request was no reason for denying myself the pleasure of having the picture, so the camera was turned upon the boys. Just then a tot of a girl ran eagerly across the road for a share in whatever was going on. "No, Ayesha," cried Ahmed, "go back! We are having our picture taken." But the frowzle-headed Ayesha was just needed to complete the group, and the shutter gave its click before Ahmed's rough words could scare the girl from his lordly presence.

Since then I have often watched Ahmed and have become better acquainted with him by his acts than by the pleasant words that he speaks whenever I talk to him. At evening he will run with every appearance of joy to meet his father, coming home in full regimentals from his day's duty as rug-spreader at the palace. Ahmed always kisses his father's hand and takes charge of the bunch of fish or the bundle of greens which the old man has brought from the market to be cooked for dinner. This kissing of the hand is the token of respect which Ahmed always shows to gentlemen of his acquaintance provided they are Mohammedans. Christians, in his eyes, do not deserve respect. The boy is a queer compound. He uses bad language freely, but so does his father. Neither of them has ever been taught to keep his lips clean. He will tell lies without imagining that there is any wrong in telling lies for the sake of some advantage that he hopes from it. But he will not cheat or steal unless he is dealing with one who is not a Mohammedan. He is taught that the law of God as to his conduct relates to his conduct toward Mohammedans only, and that to others he

may act as he sees fit. But he would never think of tormenting a cat, tying a tin can to a dog's tail, or throwing stones at birds, and I have seen him carefully feed a half-starved outcast of a kitten in the street and work half a morning building a shelter for a litter of puppies whose only home is the mud of the highway. I saw him once, after a real struggle with his own selfishness, leave his play in order to pick up a poor little girl who had fallen and bumped her nose on the pavement. He did not know the child, but he found out where she lived, wiped away her tears with a rather doubtful-looking handkerchief, and led her off to her home, talking cheerily to her just as you might expect to see any good manly boy do in any Christian country. On the whole, Ahmed attracts one

MOHAMMEDAN SCHOOL CHILDREN.

more by his manly qualities than he repels by his faults and his meannesses. My kindly feelings toward him had a severe shock the other day when I saw how he can treat his mother.

Ahmed was playing marbles in the street, using walnuts instead of marbles as the Turkish boys do, when his mother called to him from the latticed window. The boy did not look up, but merely said that he was busy and could not come. His mother explained that she needed some olive oil for cooking and wished him to tell the grocer to send some up to the house. What do you think that scamp of a boy answered? He said: "Mother, don't bother me. The boys will be here directly and they will get every walnut away from me if I don't practise."

After a few moments of silence the voice of the poor tired woman was heard again calling, "Ahmed, Ahmed!"

"Well, what now; can't you leave me alone?"

"Ahmed, I must have that oil. If you will go for it, I will give you twenty paras." Twenty paras is two cents, and Ahmed pocketed his walnuts in a moment and looked up to the window.

"Will you, really and truly?" said he.

"Yes, I swear I will."

"All right. You give me the money first and then I will go."

"No; you go, and when you come back I will give you the money."

"You can't play that on me," said Ahmed coolly; and he went back to his play.

This brought the mother to terms. She gave him the twenty paras and Ahmed walked leisurely down the street whistling a ballad, while my hands fairly ached to give him a sharp lesson over his ears. But just as Ahmed reached the corner six boys appeared carrying two little wooden cages containing goldfinches and a bunch of birdlimes. "Come on, Ahmed!" shouted one of them, "the birds are thick in the fields to-day. We shall catch a lot."

MOHAMMEDAN SCHOOL BOYS IN HOLIDAY ATTIRE.

"Just wait a minute and I'll come," answered Ahmed. Then he ran back to his house, thrust the twenty paras into his astonished mother's hand, saying, "Here, take your money! I can't go." And he was off like a shot to join the other boys.

Nevertheless the boy really loves his mother, and when he grows older he will show her more respect. The trouble is that he has been brought up to consider himself as the most important member of the family, next to his father, so he expects others to wait upon him. He will hardly ever condescend to help his mother or his sisters, even in carrying the heavy jugs of water from the fountain. To try to save them steps or hard work would seem to Ahmed as queer as it would be to offer to do work for the housemaid in order to save her from becoming tired.

Ahmed and his companions in this group are fair specimens of Mohammedan boys, as one sees them in Constantinople. These children all go to school every

day except Friday in the little vaulted schoolhouse which has the paper placard over the door. The placard sets forth, in fine Turkish writing, that this school is maintained by the fund given by Mustafa Pasha, "the Shepherd and the Conqueror." In this school the children learn to recite, without understanding them, Arabic psalms from the Koran, to read and write, and to do simple sums in arithmetic. With the most of the children their education ends here.

The most curious and perhaps the saddest thing about these children is that they are taught that until they are fourteen years old neither they nor their acts nor their words are noticed by God, because they are only children. Children among these Mohammedans, in fact, have no religion. The older boys go with their fathers to the mosque on Friday in order to practise the bowings and kneelings and the recitation of the Arabic psalms which are a part of their worship. But the boys soon tire of standing up in a line with the men in the mosque, and run out into the courtyard to play marbles or tag until the service is over, and they can all go out for a picnic or for a boat ride.

MOHAMMEDAN GIRL AT FOUNTAIN.

The part of religion which the children like the best is the fast of Ramazan, unless it is the feast of Bairam, which follows this long fast as Easter follows Lent. It may seem curious to some that a fast should be so much enjoyed. The fact is that in that fast and because of the fast there is more to eat and more variety of things to eat in the house than at any other time of the year. The children under fourteen do not have to fast at all. After sunset and until sunrise the whole family, grown folks as well as children, stuff themselves with all sorts of delicacies and spend the night in all kinds of entertainments to make up for the pains of the fast during the daylight hours. At the feast of Bairam all the children are dressed out in new clothes. Then you will see the boys dressed as major-generals in the army, and perhaps crying at their mother's skirts in the streets because they want to be carried. Girls will be dressed in red or yellow

or blue silk, and together they will be found gadding about the streets and stuffing themselves with candy from morning to night for the three days of Bairam. There will be merry-go-rounds on all the squares, and horses and carriages for hire to the children on all the principal corners at a penny a ride. In fact the feast of Bairam seems to be the children's feast almost more than it is the feast of the grown-up people.

TURKISH WOMEN.

One consequence of the idea that these children have no need to pray or do any religious duty until they are fourteen years old is that the Mohammedan boys have no helps to lead manly lives, such as Sunday-school or Christian Endeavor meetings, or such as helpful books and papers. Do you ask why the missionaries do not teach Ahmed and his companions a better way? If they were to try it, the police would interfere, and if Ahmed were to persist in coming to Sunday-school or to church, he would be taken by the police to his father to be flogged or he would be shut up in prison. Pray that the time may come when even Ahmed and his companions may be free to learn of the pure and meek and lowly Jesus, that their lives may be as noble as you can see from their faces that they might be.

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